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From the Presbyterian.

Controversy.---No. XXVII.

IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST!

Philadelphia, August 2d, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—I have read your last letter. It is remarkable for nothing, except a repetition of special pleading, petty sophistry, and, as usual, the *evasion of the question at issue*. It is superior, however, in style and good manners, (if not in argument) to most of its predecessors from the same quarter. When I saw myself again addressed by "Rev. Sir," which you had so long denied me, and marked the absence of deistical objection and flippant personality, I was *tempted*, for a moment to question the identity of authorship. But this suspicion vanished from my mind the moment I read your classical allusion to the "courtship of Cock Robin and Jenny Wren."

It must have, long since, become manifest to every candid and sensible reader, that you utterly disregard the rules of this controversy, to the observance of which you were bound by your signature. How far this is honorable, I shall not take upon me to say. In the world, the man who makes an agreement and then violates, systematically, all its conditions, enjoys no enviable fame. "The rule of faith" and then the "Protestant religion" were the questions to be discussed, successively. "And the parties agree *respectively*, to adhere strictly to the subject of discussion for the time being, and to admit no second question until the first shall have been exhausted." If, as appears, you did not intend to fulfil this part of the agreement, I am at a loss to account for your having entered into it. As it is, however, no assertion of mine is necessary to show that you have given up your rule of faith, and that you shrink from the defence of the Protestant religion. On the former topic, the amount of your six months labor is this, that the Bible is the infallible rule to all those who are fortunate enough to arrive at the *true sense* of it. But that private interpretation, when it extracts from the sacred volume a *wrong* meaning is an "abuse." And that *relatively to all who are guilty of this abuse*, even the Bible is not an infallible rule. Thus the infallibility of the Bible itself as a rule is made to evaporate under the chemical influence of your arguments. Every peculiar system of Protestanism looks upon itself as being the system of the Bible, and whilst each retorts upon the other the *abuse* of the written word of God, Mr. Breckinridge, pleading in the name of all, bears testimony that those who are guided by the TRUE SENSE of the Bible are "infallibly right," but that those who with equal sincerity miss the TRUE SENSE are infallibly wrong. Still he asserts that the Bible alone, interpreted by each individual for himself is "the infallible rule of faith appointed by Christ."

As to the other question, it also has been virtually abandoned. The reader must have observed that you find yourself unable to answer my questions. I asked you to define the Protestant religion; and you could not tell me what it is. Arguments and authorities were adduced to show that it could not be the religion of Christ, and no attempt has been made to refute the arguments, or question the authorities taken from the writings of the Reformers themselves. You say you cannot find the quotations, and insinuate that they are spurious. This inclines me to belive that they were *new* to you, and that you are not so conversant with the theological discoveries of the 16th century as I had supposed. But if you will only take the trouble to designate the particular passage quoted in my letters which you cannot find, and call it spurious, I shall have great pleasure in marking the page and leaving the original work at the Coffee-house or any other public place for your inspection and that of the public.

In the mean time, I shall place my unanswered questions touching the pretended divinity of the Protestant religion on record, and keep them as a standing advertisement. If they *cannot* be answered, Protestants, whose love of truth is greater than their hatred of the Catholic religion, will see how baseless is the fabric of their belief. They will reflect how dangerous is their position, since they can find NO Christians agreeing with them in doctrines, from the days of Christ until the coming of Luther, and very few since.

Mr. Breckinridge says that "the Protestant religion is the religion of Christ."

If so, I call upon him 1*st. To tell me what the Protestant religion is?*

2. *I call upon him to say what society of Christians ever taught this pretended "religion of Christ," previous to the Reformation?*
3. *I call upon him to say, whether Christ revealed* ALL *the doctrines of the Protestant religion, beginning with the best* IMAGE *of his church, Episcopalianism, and terminating with the most consistent of the Protestant sects, the Unitarians?—and if not, how* MANY *denominations out of the whole belong to the* TRUE *Protestant religion, the religion of Christ?*
4. *I call upon him to show whether the Reformers received any* NEW *ministerial authority, after the withdrawal of that which they had received from the church?*
5. *I call upon him, in case no such* NEW *authority was received, to show that the Protestant clergy, so called, have any divine right to exercise the Christian ministry, more than other educated laymen?*

These are the questions by which the touchstone of truth will be applied to the divinity of the Protestant religion. If it can stand *this test*, you will gain the point, but if *not*, it will be impossible to conceal the deception.

Let Princeton, and all the clergy set about the solution of these difficulties; which stand between the Protestant Religion and the Religion of Christ. They are too well founded, as you cannot but know, in the principles of Christian theology to be overturned by ridicule. You cannot take them up one after another, and give that *unequivocal* reply, which would satisfy any mind seriously disposed to inquire for the truth. And as long as you will not attempt it, then they stand, cutting short the claims of the Protestant Religion to be what you said it was; the Religion of Christ. To allow you time to ruminate on these difficulties of your position, I shall now proceed to show that the doctrine of the Eucharist as held in the Catholic Church, is an integral part of the Christian religion; and that Protestants in rejecting it, have deprived themselves of the last and best pledge of a Redeemer's love. This Sacrament, which by Protestants is called the Lord's Supper, was instituted on the night on which he was betrayed, the eve of his passion, as if he would select that moment, for the most sublime exercise of his Divine charity and omnipotence. Is it then an article of Christian Revelation that the body and blood of Christ are contained in the Catholic Sacrament of the Eucharist! This is the question; for as to the *mystery* of doctrine it is not greater than those of the Incarnation, Trinity, or Deity of Jesus Christ. Has it been revealed! In answer to this question we will have to examine the evidences.

It is remarkable, that among Protestants, those sects whose founders had never been raised to the order of Priesthood in the Catholic Church, were the most disposed to reject the reality of Christ's presence in the Eucharist. Luther maintained this doctrine till his death; the first bishops and clergy of the English Government Church, maintained, or at least pretended to maintain it, in like manner. Where, as Calvin, who, though brought up a Catholic, was not a Priest, rejected it from the first, conscious that the *priestly ordination* was necessary to consecrate the species. Still Rev. Sir, even in your Presbyterian Confession of Faith, which has not been "amended" since the year 1821, there is much mystery and much to impress upon the untutored communicant an idea that he is receiving something more than mere bread and wine. "Our Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his *body and blood*".....(page 124.) "Worthy receivers, *outwardly* partakers of the *visible* elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporeally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the *body and blood of Christ* being then not corporally or carnally in, with, or under the bread and wine; and as *really*, but spiritually, present to the faith of believers in that ordinance, as the *elements* are, to their outward senses." (Page 127-8.)

On the same page it is said, that unworthy receivers "are guilty of the body and blood of the Lord to their own damnation"—and that without great sin they "cannot partake of these *holy mysteries*."

Here then is a strange compound of double-meaning language, "*outward* elements"—"body and blood o Christ"—"spiritual feeding"—"not discerning the body of the Lord"—"holy mysteries"—connected with what! With the belief of a real presence! not at all; but with a piece of bread and a cup of wine, over which an unauthorised minister has pronounced an abortive benediction!! The blessing of the minister produces no change whatever, and if I understand the language of your creed, the bread and wine, received with the same dispositions *anywhere*, are as much the Sacrament of the body and blood of Christ, as they are after a fruitless and inoperative blessing in the Presbyterian church or meeting-house. The communicant is taught that he receives nothing but bread and wine, and yet that in being guilty of bread and wine, he is guilty of the body and blood of Christ; for not discerning what has no existence, viz: the body of the Lord in bread and wine!! What is the meaning then of all this strange language! This affectation of a real presence, with the simultaneous denial of it, and the positive doctrine of a real absence. But take it altogether, I find it quite as unintelligible as the Catholic dogma of the Eucharist.

The same kind of mysterious double-meaning hangs round the sacramental bread and wine of all the other Protestant denominations. The people generally imposed upon, by this language, have a vague idea, in spite of their teachers, that, in receiving the Sacrament of the Lord's Supper, they receive something more than mere bread and wine.

When the Reformation, as it is called, of the 16th century set about rending the seamless and unbroken garment of the Church, (which amidst the corruption of the age, the vices of the people, and the scandals of degenerate ecclesiastics, still preserved the "one Lord, one faith, and one baptism," which she had received from her divine founder,) the work of sacrilege was carried on with such daring irregularity, that even the form of "casting lots" was dispensed with. Luther first raised the standard of error; and set the whole Christian world at shameless defiance. His example and doctrines encouraged others to bolder innovations; and it was not long after his attempt to drag the Pope, from the seat of his spiritual supremacy, when a brother Reformer undertook, by a similar license to drag the Saviour of the world from the throne of his divinity. But the denial of the real presence, had escaped the father of the Reformation, and was reserved for the famous or rather infamous Carlostadius. He began by teaching that when Christ said, "this is my body," he pointed to himself as he set at the table; and not to the eucharistic species which he gave to the Apostles. On this, he quarrelled with Luther; married a women; maue war on education; joined himself for a time to the fanatical Ana-baptists under Nicholas Stork; wandered about through Germany for several years, and finally died at Basle in 1541. Melancthon describes him as an impious and brutal fellow, and testifies that he broached this error, out of jealousy and hatred of Luther. (In Epist. ad Mycon.) Zuinglius embraced the doctrine of Carlostadius, and fought the battles of his party against the "Ecclesiastics of Wittemburg," with great fury and success. Hence it was that Luther declared by way o funeral oration on his brother Reformer; "Zuinglius is dead and damned, having desired like a thief and rebel to compel others to follow his *error*," viz: the denial of the real presence in the Eucharist. In fact Zuinglius draws a terrible character of himself. "I cannot," says he, "conceal the fire that burns me, and drives me on to incontinence, since it is true that its effects have already drawn on me but too many infamous reproaches among the churches." (In Parencæs. ad Helvet. Tom. 1. d. 113.)

The controversy about the *real presence* between the Lutherans and Zuinglians was in this fervid condition when a new personage made his appearance on the theatre of the Reformation. John Cauvin, or Calvin, was born in 1509, and instructed in Protestantism by his teacher in Greek, Wolmar, was destined to throw Zuinglius in the shade, and to rival if not eclipse the great Luther himself. He published the text book of Calvanism, called the "Institutions," at Basle, near the grave of Carlostadius. He denied the "real presence." Becoming master at Geneva, his disciples denied it also—for Calvin was a man whose infallibility was not to be disputed, except at the risk of the stake and faggot. It was from Geneva that the church of England derived her present doctrine on the eucharist, during the golden days of her "Calvinistic articles," to which Doctor Miller alluded, as quoted in a former letter, with such triumphant reference—telling us that they (the Calvinistic articles) had kept the English church *almost* pure, for *nearly* one hundred years. Wise men, however, sometimes see the same objects in very different aspects. Bishop Bancroft, in reference to the same Calvinistic derivation of doctrine, says, "Happy, a thousand times happy our island, if neither English or Scot had ever put foot in Geneva, if they had never become acquainted with a single individual of these Genevese Doctors." (Survey of pretended Holy Discipline.)

Here then is the course and brief history of the Protestant doctrine—rejecting the real presence of Christ in the eucharist. From America we trace it to England; from England to Geneva to Basle; from Switzerland to Germany, where, according to Melancthon, it originated with the "brutal fellow" Carlostadt, who broached it out of pure hatred to Luther. The circumstances under which this warfare was commenced, at the Black Bear, where Luther lodged, are so disgraceful and profane, that I shall pass them over in silence. The curious reader may consult the recent work of Thomas Moore, chapter xlvi. page 241, where the references are given. The war of the sacrament being once declared among the Reformers, became the source of deadly strife, duplicity, stratagem, and intrigue among the belligerents. "In vain," says the writer, to whom I have just referred, "did Bucer by tricks and evasions, and it is painful to add, Melancthon, succeeded in maintaining, for a time a false and feverish truce between the parties. But arts so gross could not long continue to deceive; all compromise was found to be hollow and hopeless, and, at last the three great eucharistic factions, the Lutheran, Calvinistic, and Zuinglian, all broke loose in their respective directions of heresy—each branch again subdividing itself into new factious distinctions, under the countless names of Panarii, Accidentarii, Corporarii, Anabonarii, Tropistæ, Metamorphisæ, Iscariotistæ, Schwenkenfeldians, &c. &c. &c., till to such an extent did the caprice of private judgment carry its freaks, and this one solemn subject, that an author of Bellarmine's time counted no less than TWO HUNDRED *different* opinions on the words, "*This is my body.*" Thus the Protestants in attempting to escape the "hard saying" which gave offence to the Capharnites, found themselves unable to agree on any other explanation. Hence the duplicity of the language in which it is expressed in most of the Protestant formularies, of which your Confession as amended in 1821 furnishes no mean specimen.

Protestants therefore can trace their doctrine of the sacrament, in which according to their books, Christ is really present, and really absent at the same time—as far back as 1524 to Carlostadt, to whom belongs the glory of having originated it. Beyond him, ALL believed in the real presence of Christ in the Eucharist. You have been bold enough, Rev. Sir, in utter ignorance, or in utter contempt of Christian antiquity and the testimony of innumerable writers, to assert that our belief was introduced in the 13th century, A. D. 1215. Even this, however, shows that it was the general faith for 300 years before the Reformation. But let us see whether the doctrine had not been believed in every age from the days of Christ. Now, Rev. Sir, if this doctrine of the Real Presence and transubstantiation, be "as young," to use your own language, as 1215, how does it happen that Berengarius wrote against it, nearly two hundred years before it was born! How does it happen that Scotus Erigenus had written against it, in the reign of Charles the Bald, some two hundred year before Berengarius!—And that the schismatical held it before their separation from the church in the 9th century—and continue to hold it to this day! How comes it that the Paulican Heretics of the 4th century rejected transubstantiation, if as you learnedly assert, transubstantiation was not known in the church until the year 1515! How was it that the Manichæans rejected this doctrines in the 3d century! And approached nearer still to the pure fountain of Christian faith, how is it, that the Gnostic heretics denied it in the very first age of the church! These heretics professed to believe in Jesus Christ, and his doctrine, propounded by their *private judgment*. They held that Jesus Christ suffered only in *appearance*, and that it was not his real flesh but a *fantastical* body which suffered and bled on the cross. It seems that they also had an unaccountable aversion to the doctrine of the real presence of Jesus Christ in the Eucharist, and this too, if we may believe Mr. Breckinridge, 1200 years before that doctrine was introduced! St. Ignatius says of them in the very first century, "they abstain from the Eucharist and from prayer, *because* they do not acknowledge the *Eucharist to be the flesh of our Saviour Jesus Christ*, which suffered for our sins, and which the father by his goodness resuscitated." Rejecting therefore this gift of God, they die in their disputes. (Ep. ad Smyrn. p. 36. Tom. ii. P. P. Apost. Amstelœdami 1724.) Here, the father makes the flesh of our Saviour Jesus Christ in the Eucharist to be identically the same, which suffered on the cross, and arose from the dead. Jesus Christ had equally identified his flesh in both. "This is my body, which is given for you.....This is my blood of the New Testament, *which* shall be shed for many." It was not *bread* that was given, neither was it *wine* that was shed for many. Now these Gnostics would not have abstained from the Protestant Eucharist of mere bread and wine. There is nothing in it that would have offended them. But they were offended at the Catholic doctrine of the real presence of the flesh of Christ in the sacrament. It clashes with their heresy, and therefore they abstained from it. How then Rev. Sir, could you have exposed yourself so far as to assert that our doctrine on this subject originated in the 13th century, when even the wanderings of the human mind in the mazes of heresy during all the preceding ages of the church prove its existence from the very origin of Christianity, and since it is known to every man acquainted with ecclesiastical history that in rejecting it, Carlostadt only renewed the errors of the Docetœ and other branches of the Gnostic heresy broached and branded in the Apostolic age itself. To this heresy we are indebted for the evidence thus furnished of the primitive belief of the real presence of Christ in the mystery of the Eucharist. "There must be heresies," said the Apostle, "that they also who are *approved* among you may be made manifest." (1 Cor. xi. 19.)

To the same cause we are indebted, for another brilliant but apparently accidental testimony in the second century. St. Irenæus who was trained in the doctrine of the Redeemer, by St. Polycarp, the disciple of St. John, uses the *real presence* of Chaist in the Eucharist, as an argument against other heretics of his time, who denied the resurrection of the flesh. He compares it with the manner in which *vine* and *wheat* are propagated, to furnish the matter of the Eucharist before the consecration." And as, says he, a section of the vine laid in the earth produces fruit in due season, and in like manner the grain of corn is multiplied, by the blessing of God, which afterwards is used for the benefit of man, and receiving on it the *word of God*, becomes the Eucharist, *which is the body and blood of Christ*: so our bodies, nourished by that Eucharist, and then laid in the earth, and dissolved in it, shall in due time rise again." (Iren. Adver. Har. L. V. c. 11. p. 395, 397, 399.) Tertullian in like manner, says "our flesh is fed with the body and blood of Christ, that the soul may be nourished with God." (De Resurrectione Carnis, chap viii. p. 569.) In the 3d century, Origen speaking of the doctrine of the church, says, "In former times, baptism was obscurely represented in the cloud, and in the sea; but now regeneration is in kind, in water and the Holy Ghost. Then, obscurely, manna was the food: but now in kind, the *flesh* of the world of God is the true food; even as he said, *my flesh is meat indeed, and my blood is drink indeed.*" (Hom. vii. in Num. Tom. ii. p. 290.

In the 4th century among a host of others, take St Cyril of Jerusalem: "the bread and wine, says he, which *before* the invocation of the adorable Trinity, were nothing but bread and wine, *become*, after this invocation the body and blood of Christ. (Catech. Mystag L. N. 4. p. 281.) Shall I multiply these quotations! It is unnecessary, but I will give you the testimony of the great first Reformer himself to show the "unanimous consent of the fathers" on the subject of the Eucharist; and to show the extent of the delusion under which Protestants, and *perhaps* their ministers, labor when they ascribe the origin of this doctrine to your famous epoch, "1215."

He is defending his own opinion against those, who, making use of the liberty, which he had promulgated, of expounding the Scriptures by their own judgment, denied the real or corporal presence. "That no one among the Fathers," says Luther, "numerous as they are, should have spoken of the Eucharist, as these men do, is truly astonishing. Not one of them speaks thus: *there is only bread and wine*; or, *the body and blood of Christ are not present.* And, when we reflect how often the subject is treated and repeated by them, it ceases to be credible; it is not even possible; that, not so much as once, such words as these should have dropped from some of them. Surely it was of moment that men should not be drawn into error. Still, they all speak with such precision, evincing that they entertained no doubt of the presence of the body and blood! Had not this been their conviction, can it be imagined that, among so many, the negative opinion should not have been uttered on a single occasion! On other points this was not the case. But our sacramentarians, on the other hand, can proclaim only the negative or contrary opinion. These men, then, to say all in one word, have drawn their notions neither from the Scriptures nor the Fathers." (Defensio verborum—Cœnæ, Tom. VII, p. 391. Edit. Wittemb. 1557.)

Such is the testimony of Martin Luther, who elsewhere speaks of the Eucharist as the "ADORABLE Sacrament." He tried with all his might to discard this belief, chiefly, as he tells us, because by so doing he should greatly vex the Pope. "If Carlostadt, or any one else, says he, could five years ago have convinced me, that in the sacrament there is nothing but bread and wine, he had wonderfully obliged me! For with great anxiety did I examine this point, and labor with all my force to get clear of the difficulty; *because* by this means I very well knew that I should terribly incommode the Papacy. But I find that I am caught without the hopes of escaping. For the text of the Gospel is so *clear and strong*, that it will not easily admit of a misconstruction." (Epist. ad Amie. Argia. Tom. 9. p. 502. Witt: Ed.)

What is the text of the Gospel by which Luther "found himself caught without the hope of escaping!" We may suppose in the first place the language of St. Paul, who received this doctrine of the Eucharist by a special revelation from Jesus himself, after the ascension; which would have been unnecessary if it merely taught him the Protestant mystery, viz. that bread and wine are bread and wine. He taught that men by the unworthy reception of the sacrament were guilty of judgment, or damnation to themselves; "not *discerning* the *body* of the Lord." (1 Cor. x. 16, and following verses.) Now if the body of Christ was *not* in the Sacrament, how could men "*discern*" it there! Again it is to be admitted that Jesus Christ would not be guilty of duplicity in the teaching of his doctrines. When, after the miraculous multiplication of the loaves and fishes, he introduced (John vi.) the doctrine of the bread from heaven, even his own flesh and blood; to be miraculously multiplied for the life of the world, the Protestants who heard him, were scandalized; they exclaimed then, as they exclaim still, "this is a hard saying, and who can hear it".....and many of them then, as now on account of it, "went back and walked no more with him." He declared that he would give them his flesh to eat; they understood him to mean his flesh; and in the unbelieving spirit of Protestantism, they inquire, "how can this man give us his flesh to eat."—This was the moment for the Son of God to have undeceived them, by telling them that he did not mean his flesh, but merely some bread and wine. This doctrine would not have surprised them. But instead of softening, by explanation, he confirmed the first declaration by adding "Amen, Amen, I say unto you; unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up at the last day. For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I him." (verses 54, 55, 56, 57.) Now if those Protestant disciples who were scandalized at this language of our Lord, had misunderstood his meaning, was he not bound to remove from their minds the erroneous impression which his own words had produced? Did he use this language to drive them away from him? Did he, who would leave the ninety-nine in the desert to go after the one which had been lost; did he, I say, banish the sheep already in the fold, from the pastures of life, by speaking of "flesh and blood," (to be communicated in a mysterious manner which *as yet* he had not revealed,) and allowing them to understand "flesh and blood," if he meant only "bread and wine!" Protestants are *obliged* to admit that he did; and this admission, so injurious to the character of Jesus Christ, is the first implement borrowed by the Deists to sap the foundations of Christianity. If Christ's meaning had been that which Carlostadt invented for the Protestants, would he not have removed or explained the difficulty about "giving his flesh to eat," instead of confirming it, with the emphasis of repeated and solemn affirmation? Would he not have said, "Amen, Amen, I say unto you, unless you eat the *bread* of the Son of man and drink his *wine*, you shall not have life in you. He that eateth my bread and drinketh my wine hath everlasting life; and I will raise him up at the last day. For my bread is meat indeed, and my wine is drink indeed. He that eateth my bread and drinketh my wine, abideth in me and I in *him*." If he had said, or meant this, we should not have heard of those Protestant disciples "who went back and walked no more with him." In almost every verse of the chapter he reproaches them, not for misunderstanding his words, but for the want of belief. But they would not have misunderstood him, if his meaning had been bread and wine, and in that case too we are unable to conceive how *faith* is necessary to believe that bread and wine, are bread and wine. He spoke of his flesh and blood; he meant his flesh and blood; *all* heard him, understood him to have spoken of his flesh and blood; and when the Protestants of that day frightened by the "*how* can this man give us his flesh to eat," "went back and walked no more with him;" he turned to the twelve and "said to them, will ye also go away?" And Simon Peter answered him (in the name of all) Lord to whom shall we go! thou hast the *words* of eternal life. And *we have believed*, and have known that thou art the Christ the Son of the living God." (68. 69, 70.) Peter understood the mystery of the Eucharist proposed in this discourse of Christ, as little as the rest, but he *believed*, as Catholics do, that Christ could not *deceive*; and therefore he withstood the "honest common sense interpretation, lauded by my Rev'd. opponent, and urged with great plausibility, against Jesus Christ himself, by the Protestants of Chapharnaum.

What was spoken in this chapter, is actually accomplished in the institution of the holy eucharist. "And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to his disciples; and said; Take ye eat, THIS IS MY BODY. And taking the chalice, he gave thanks; and gave to them saying: Drink ye all of this. For THIS is my blood of the New Testament, *which* shall be shed for many for the remission of sins." (Matth. xxvi. 26, 27, 28.) "And whilst they were eating, Jesus took bread and blessing broke, and gave to them, and said; Take ye THIS *is my body*. And having taken the chalice, giving thanks, he gave it to them and they all drank of it. And he said to them: "THIS *is my blood* of the New Testament, WHICH *shall be shed for many*." (Mark xiv. 22, 23, 24.) "And taking bread he gave thanks, and brake, and gave to them saying: THIS *is my body* WHICH is given for you: *Do this* for a commemoration of me. In like manner the chalice also, *after* he had supped, saying, *this is the chalice*, the New Testament in my blood, which shall be for you." (Luke xxii. 19, 20.) "For I have received of the Lord, that also which I delivered to you, that the Lord Jesus, the night in which he was betrayed, took *bread*, and giving thanks, broke, and *said;* take ye and eat: THIS *is my body* WHICH *shall be delivered for you:* do this for a commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New-Testament in my blood: this do ye, as often as you shall drink it, for a commemoration of me. For as often as you shall eat this bread and drink this chalice, you shall show forth the death of the Lord, till he come. Wherefore whosoever shall eat this bread or drink this chalice of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body." (1. Cor. xi. 23, 24, 25, 25, 27, 26, 27.)

Now according to the Protestant doctrine of the eucharist, whenever the word "body and blood" occurs in these passages, we are to understand "bread and wine." Consequently, since Christ spoke of the chalice as of the "blood, *which* was to be shed for many for the remission of sins," we are to understand that we have been *redeemed* by the giving of bread and the shedding of wine. There is no escaping this consequence, on the Protestant principle. Having shown above that the Protestant doctrine of the eucharist, denying the real presence, originated in the hatred and jealousy which the fame of Luther, roused in the breast of his would be *rival*, Garlostadt, (as Melancthon testifies,)—having shown by the testimony of the holy Fathers, that the Catholic doctrine of the real presence was held by the church, and rejected by the heretics of the first age—that is 1200 years before the date assigned by Mr. Breckinridge, I shall allude briefly to the ruinous bearing which the Protestant eucharist has on the divinity of Christ, and the whole system of Christianity.

1. Of all the wonders operated by Jesus in the institution of his religion the only one which a mere creature deputed by God *could* not accomplish is that which subsists in the real presence, in the eucharist. This doctrine then is the shield of his divinity. He might have accomplished all the miracles that Protestants believe of him, and yet be nothing more than what the Socinians represent;—but to accomplish the miracle which we contemplate, not with the eye of the body, but with the eye of faith, in the mystery of the holy eucharist—he must have been God, To *creatures* deputed by God, some *power* was given, but to Christ ALL POWER both in heaven and on earth—and it was in the eucharist alone that this ALL power was exercised. This connexion between the real presence in the eucharist, and the Divinity of "the word," was quoted by St. Irenæus in the 2d century. [Adv. Hor. L. 4. c. 18. Nov. 4.]

2. Jesus Christ must have foreseen the terrible consequence of the language he made use of in reference to the eucharist. He must have foreseen the error, into which his immediate disciples were about to fall, and which was to be entailed on the church until the coming of Andreas Carlostadius—who to reform the church, merely invented a new gesture for Christ, making him point to his own breast, when he said "*this* is my body." *Did* Christ foresee this supposed error of the real presence! If he did, it being founded on his own express words, he was bound by his promise to the church, (Math. xxviii. 19.) to prevent it becoming general.—if he did not foresee it—then goes his divinity by the board.—When the Unitarians urge this argument, how can the other Protestants answer it?

3. The Apostles warned the christians of future errors, such as the denial of the reality of the flesh of Christ, his divinity, and the resurrection, &c. But against the supposed error of the real presence of Christ in the Eucharist, which according to the acknowledgment of eminent Protestants was believed from the second century, they took no precaution; though according to the Protestant doctrine of bread and wine, it changed the Religion of Christ into a religion of impiety.

4. According to the Protestant hypothesis, the Religion of Christ became the falsest religion of earth, and what he preached, was perverted into a system of idolatry almost immediately after his ascension into heaven. Did the eternal Son of God, become man, to establish a religion so shortlived, so degenerate, and so idolatrous as this supposes! Christians adored Christ's body in the Eucharist: and if the Eucharist were mere bread and wine; it follows, that from the beginning the followers of the cross were idolaters. Such are the destructive consequences, if the Protestant doctrine were true.

But on the other hand, admit the doctrine of the church—bend the stubborn neck of what you call "honest common-sense interpretation," to the yoke of faith, believe that Jesus Christ has love to design and omnipotence to accomplish what he declared—this is *my* body—this is my blood—and you will escape the horrible consequences of the Protestant system. Then you will recognise "the hidden manna," in the sacrament,—the wisdom of God, in mystery. Then you will understand the meaning of "Christ a Priest forever according to the order of Melchesidec." Then you will understand the connexion between this priesthood—communicated at the last supper, "*do this* for a commemoration of me,"—and the "ALTAR of which they have no right *to eat* who serve *the tabernacle*;"—you will perceive the "clean offering," from the rising to the setting of the sun, among the Gentiles, as foretold by Malachy, (i. 10, 11.) and in the sacrifice of the mass, the death of the Lord, in the language of St. Paul, "shown forth till he come." Then you find your faith according with the language and institution of Christ, the apostle of the Gentiles, the apostolical fathers, the whole Christian church of all nations and ages, except a few straggling sects of heretics in the by-ways of antiquity. Then order, beauty, consistency, and stateliness will appear in the edifice of christianity. But deny the Real Presence, and it will experience the fate of Jerusalem—not a stone shall be left upon a stone. Protestant Germany at the present day, is the sad proof that what I have here asserted, is not speculation, but *history*. But who can believe such a doctrine! I answer, those who deem Jesus Christ worthy of belief. That infidels should disbelieve it does not surprise me. But I cannot understand it! I answer, you can understand it as well as you can the Trinity—or the union of the divine and human nature in the person of Jesus Christ. When you study mathematics you *reason*—but in revelation you believe. But is it possible that Jesus Christ can be seated at the right hand in heaven, and yet be whole and entire under each of the consecrated hosts in the world! I answer Jesus Christ is God—he has said so, and therefore it is possible, and infallibly certain. But think of the indignities to which he is exposed! I answer, that they are not greater than those which he suffered when he was sold by his disciples, buffeted and spit upon by his people, scourged, and crucified. His body in the sacrament can suffer no more—can die no more—it is the glorified body of the cross, still offered up to perpetuate the sacrifice of Calvary in a different manner—to "show forth the death of the Lord till he come." But if an insect or reptile consume the host! I answer, the consequence is nothing more horrible than if an insect or reptile consumed some portion of the adorable blood which flowed from his wounds as he hung upon the cross. But if arsenic be mixed in the elements of the eucharist they still remain after the consecration! I answer, that Christ appointed bread and wine, to be operated on by the words of consecration—and not *arsenic*. But Mr. Breckinridge says that this doctrine is "as young as the year 1215!" I answer that if Mr. Breckinridge says queer things, it is for himself and those who sympathise in his prejudices to see to it. But he says also that if this doctrine be true, we cannot believe our senses! I answer, that St. Ambrose refuted this objection 1400 years ago, (De Initiandis cix. Tom. IV. p. 350, 351.)—And that Mr. B. must have forgotten, both his natural philosophy and his New Testament when he repeated it. The senses judge only of *appearances*—and we read in a book which Protestants profess to respect that the Holy Ghost *appeared* in the shape of a dove.

There is no end, however, to objection. Objections against the real presence, the incarnation, the resurrection of the body, the Trinity of persons in the Godhead, and the immortality of the soul, are equally numerous, and equally plausible, if that every thing and nothing which my Rev. opponent calls "honest, *common-sense* interpretation," is to be the arbi-

ter of belief. Who can comprehend any of them! There are nevertheless one or two objections common among Protestants from whom we might expect better things, and which I shall here notice as well for their want of truth, as their want of decency. Catholics are represented as adoring bread and wine in the Eucharist, which is expressed by calling the sacrament a "wafer." This ungenerous trick of our opponents is unworthy of christians. They know that we adore no "wafer," that our adoration is directed to Jesus Christ, believed to be truly present under the *appearances* of bread and wine. But I lament to have read in the course of this correspondence the expressions, "that we make our God and eat him;" it sounds like the buffoonery of Tom Paine. It is unworthy of christian origin, and I leave it even to sensible Protestants whether a doctrine resting on the arguments of this letter should have been treated of in language so coarse, and so indecent. How many gross questions may not infidels ask touching the sacred person of Jesus Christ, by imitating the licentious pen of a zealous, but indiscreet, polemic. Such language shocks the feelings, but does not touch the faith of a Catholic reader. It may make him weep to see Jesus Christ insulted, as he conceives, on the sacrament of his love, but it only binds him more intimately to the object of his faith, and of his affection. He knows that what Protestant incredulity calls "making God," is the act which Christ commanded. "Do this for a commemoration of me." He knows that what Protestant prejudice or indecency calls "eating God," is the act of religious obedience to him who said, unless you eat of the flesh of the Son of man and drink his blood you cannot have life in you, and who said in like manner "take ye, and eat, *this is my body*.

Now, Rev. Sir, although I have been obliged to pass over testimonies sufficient to fill a volume, establishing the constant belief of the real presence in the eucharist, still, I make bold to assert that all the ministers in America cannot furnish as much positive evidence from all the documents in existence in support of the mere bread and wine of the Protestant sacrament, as this letter contains, imperfect as it is. They may say that the word "signify" is not found in the Hebrew, and that Christ consequently used the words "this is," instead of "this *signifies* my body." Zuinglius actually made this change in the text. But what do they make of Jesus Christ—when they represent him opening the door to supposed, error, which he foresaw, merely because the Hebrew was a jejune language!! For want of a suitable expression, the Son of God laid the foundation of perrennial idolatry in his church!!! And after all, the New Testament was written in the Greek tongue, not the Hebrew. Truly Protestants must be easily satisfied in their doctrines. They may say that the Fathers often applied the terms, *figure, sign, symbol, antitype, bread* and *wine*, to the eucharist even after consecration. It is true they applied these terms to the exterior appearances—but this only proves that under these *signs, symbols, &c.* they believed the substantial existence of the thing signified, viz: the flesh and blood of Jesus Christ. Hence none were allowed to participate of the Eucharist who did not first "ADORE." All the ancient liturgies, heretical as well as Catholic, with the exception of some few sects, contain the doctrine of the Eucharist as it is believed at this day in the Catholic church. That of the Apostles, those of St. Basil and St. John Chrysostom, the ancient Gallican liturgy, the Mozarabic, the Nestorian, the Jacobite of Syria, the Copht, the Ethiopian are all identically the same with the Roman Missal, on that doctrine which you have made to originate in the 13th century A. D. 1215. I will allow any gentleman who is a scholar, and desirous to verify what I assert, to compare them, at my house. But where can the Protestant doctrine of mere bread and wine find testimony to support it! Would to God, that Protestants would reflect in the soberness of genuine piety, on the mutilated christianity which their fathers in the ardor of religious strife have bequeathed them. They would not reject the substance for the shadow as they have done.

However you have to prove that the Protestant religion is the religion of Christ, and perhaps you have furnished yourself by this time, with the long expected arguments. You have closed your last letter by invoking the aid of Bishop Jewel, and quoting a list of requirements which is long and arrogant enough. But you should recollect that his Panegyrist and Biographer, Dr. Humphreys admits that the good Bishop "spoiled himself *and his cause*" by the *boldness* of his *challenges*. It might have been well if you had seen this, before you issued yours. Besides Jewel, on his death bed, directed his chaplain to make known after his decease "that what he had written, he had done against his own knowledge and conscience, only to comply with the state, and that religion which it had set up." (Dr. Smith's Prudential Ballance, published in 1699, page 54.) In appealing to the Episcopalians, then, for aid, you might have made a happier selection than Bishop Jewel. Yours, &c.

JOHN HUGHES.

New Study Proposed.

A French writer thinks that provisions ought to be made in the public schools, for instructing girls in some important principles of domestic economy. He says that there is much suffering, and where there is no absolute suffering much less comfort among the poorer classes, for want of a little knowledge respecting the relative expense and healthfulness of different articles of food, modes of cooking, &c. &c. In regard to the means of preventing disease, too, and the care of the sick, there is a great deal of very prejudicial ignorance and quackery that might easily be removed. The writer says that he is acquainted with a village where instruction on these subjects has had a very happy influence.—*Boston Recorder.*

Mr. Colton, an American clergyman, now in England, has published a volume in reply to some of the statements of Captain Hall and Mrs. Trollope, in respect to this country. An English journal says:

He has followed her in her journey, and disproved her alleged facts, in a manner truly remarkable; showing, as he goes along, that this book-making, facetious person, had literally no introduction to good society in America, and that her revolting descriptions of certain "revival" meetings, in so far as immoralities and indecencies are alleged, are purely fictitious. Mr. Colton's mode of conducting the argument is truly admirable. He has made full use of the principle of Paley's Horæ Paulinæ, and, by a train of indirect but irrefragable facts, has shown that certain occurrences spoken of could not have taken place. If any one of our readers has been distressed by the perusal of Mrs. T.'s account of a revival scene at Cincinnati, we point with confidence to Mr. Colton's refutation of this wretched story.

Revivals.

Revival in Rockingham county, North Carolina.—The Rev. Mr. Forrest, a missionary of the Assembly's Board, and who is labouring in the above named county, under date of August 12th, writes:—

I have recently held a protracted meeting. Several of the fathers and brethren in the ministry attended with me on that occasion, when the Lord was graciously pleased to grant us a time of refreshing from his presence. The convicting and converting influence of his most Holy Spirit were felt, we believe *by many*. There were visible marks of increasing solemnity, throughout the congregation during the whole time. About thirty whites and several blacks professed to have "passed from death unto life," and seven who had previously entertained a hope attached themselves to the church on examination. Three or four have obtained comfort since the meeting, and many others are anxiously inquiring "what must we do to be saved." More than twenty of those who are rejoicing in the hope of the Gospel, reside in the immediate neighbourhood, are mostly poor people; but "unto the poor shall the Gospel be preached." Private conversation and instruction, have, I believe, been productive of much good among this people, and have been the means of removing, not only difficulties, but prejudices from the minds of some. I visit the people as much as I possibly can, praying with them and instructing them from the word of God, endeavouring meanwhile to point them to the Saviour. I am frequently accosted with the inquiry, "Sir, What shall I do? My heart is so hard I know not what I shall do to be saved." A few days ago a man met me, and in the honest feelings of his heart, with tears in his eyes said to me, "when a poor sinner has done all that he can do, what must he *then* do?" May the Lord continue to revive his work.

The Rev. Mr. Hall, another missionary in the same county, under date of August 19th writes.

On yesterday we admitted sixteen persons to the church. One month ago we admitted six; making in all twenty two. About seven or eight others have professed a hope in Christ within a day or two past, and very many are serious. For about four weeks past we have heard almost every day of one or another submitting to Christ. We have had no sudden or great excitement but a gradually improving state of feeling. I hope, and pray that God will convert many more souls yet among us.

I do more by visiting from house to house than in any other way. I preach every Sabbath about twice, and generally about twice in the week. But I make it part of every days employment to call and converse and pray with the anxious. The labours of my congregation, especially of the teachers of the Sabbath school, together with our neighbouring ministering brethren, have done much to promote the good work. More than half of those who had made a profession, either are or have been Sabbath school scholars. There is one family that merits particular notice. They live about five miles from the church, but have walked regularly to the school during the whole spring and summer. About six or seven attend the school. They were brought up to disregard the Sabbath, the house of God, the Bible, and every thing sacred. Last winter or spring one of the family took sick. When he recovered he strolled off one Sunday to the Sabbath school where his physician was the principal teacher. His errand was to know the amount of his *bill*. The physician gave him a book and told him to sit down and read that during school hours; he did so. Next Sunday again he returned to the school with some more of the family. Thus they have gone on, until they have not only improved much in reading, but on yesterday five of them, the mother, two sons, and two daughters, connected themselves with this church.

August 20th. Yesterday three more joined the church, making thirteen additions within a few days, and twenty-five since I have been here. Yesterday and last night six or eight professed the comforts of religion.

At the High-Rock a small church of seven members has been organized. The building which was under way when I came here is completed. And a good Sabbath school is now going on. Three of the members who joined at the Rock, had been before in communion with the church. The other four were new members.

One week ago I attended with Br. Forrest and a number of other dear brethren, at a place where we hope ere long to have a house of worship. It was in an old field between the High-Rock and Greensborough. The Lord was powerfully present, and we think upwards of forty obtained a hope of pardoned sin.—*Presbyterian.*

Protracted meetings at Good Hope Church, S. C.—The Rev. David Humphreys, writes to the editor of the Charleston Observer, from Rock Mills, Anderson, S. C. Aug. 22, 1833.

DEAR BROTHER—On Monday last, terminated a meeting at Good Hope Church, in this District, of no ordinary character. It was commenced the Wednesday preceding. It was more numerously attended than perhaps any former meeting which has been conducted by Presbyterians in this region. There were persons tented upon the ground, from a number of surrounding churches. They had previously provided themselves with dry, comfortable tents.

It was truly delightful to see the large multitudes, assembled the first day of the meeting. It was an unusually busy season of the year with the farmers; yet they left their employments and their houses behind them, to attend to the one thing needful.

The scene was calculated to remind us of the expressions of David, the sweet singer of Israel, in Psalm 122: "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem—Whither the tribes go up, the tribes of the Lord."

It was a delightful, solemn meeting. It was not characterized by noise or extravagance, though a thrill of deep feeling, at times, appeared to pervade the whole assembly. The silent tear stole down the cheeks of many, while listening to the words of eternal truth.

It was remarked by an aged and venerable Minister of Jesus Christ, that in the course of a long life, he had never but once witnessed so large an assembly, so distinguished for quietness, good order, and solemnity.

Among the numbers added to the church on the occasion, we discovered the youth in the morning of life, and others who had assumed to themselves the cares and responsibilities of a family. In two cases, the daughter was seen beside the mother when taking the vows of God upon them.

Party feeling in religion and politics, seem to have given place to a spirit of love and kindness, which omens well for the future prospects of the church. On the Sabbath, it is thought that about 500, or upwards, of the professed followers of Christ obeyed the dying command of their Saviour. It was a sight over which, no doubt, angels rejoiced.

The Jews.

The following remarks were recently made by Mr. McCauly, in the British House of Commons, in the course of a speech in support of the resolution for relieving the Jews from their civil disabilities.

"You first generate vices, and then put them forward as a plea for persecution—you make England but half a country to the Jews, and you wonder that they have only half patriotism—you treat them as foreigners, and then wonder that they have not all the feelings of natives—you draw a line of separation, and then express astonishment that they do not mingle with you—you will not allow them to possess an acre of land, and yet complain that they devote themselves exclusively to trade—you debar them from all exertion of honorable ambition, and then reproach them for taking refuge in the arts of avarice—in fine, you have for ages subjected them to every species of injustice, and then you condemn them for resorting to what is the natural resource of the weak against overwhelming power, yea, artifice and power."

A correspondent of the New York Observer gives a most melancholy picture of the religious state of the most prominent political men in the French nation. He says, "things have arrived to such a pass, that their public men and orators dare not put in their discourses a single word relating to religion. If they even venture to employ so simple an expression as *Providence*, they are charged with *mysticism* and *jesuitism*. If a journal should introduce religious topics, or simply defend the clergy against unjust reproaches, it would immediately have the reputation of writing capucinades, (ridiculous sermons,) and would lose its subscribers. Any person who should take the part of the Gospel against infidels, would be pointed at with scorn and derided as "a weak head," a credulous person, or a hypocrite."

This state of things must have a powerful influence in repressing religious enquiry. "Many men who really believe in some of the great truths of Christianity dare not avow their sentiments; they are afraid of being laughed at, they are ashamed of Christianity, and not only are they silent in their writings and conversation, but they very rarely make their appearance at church."

"This," the writer continues, "is an evil greater than can be imagined by one who has not seen it with his own eyes."—*Zion's Adv.*

Popish Errors.

The Romish Church boasts of its antiquity. In reply a foreign journal gives the following chronological table of the origin of some of its doctrines and practices,—many of which, it is remarked, are quite too modern to be adopted without hesitation by a Biblical Christian.

	A. D.		A. D.
Holy Water	120	Worship of Images	715
Penance	157	Canonization of Saints	993
Monastic life	328	Baptism of Bells	1000
Mass in Latin	393	Transubstantiation	1000
Extreme Unction	558	Celibacy of the Priests	1015
Purgatory	593	Indulgences	1190
Invocation of the Virgin & of Saints	594	Dispensations	1200
Supremacy of the Pope	607	Inquisition	1204
Practice of kissing the Pope's toe	709	Auricular Confession	1215
		Elevation of the Host	1222

Boston Recorder.

Colonization Debate in Bangor, Maine.

"Bangor," says a correspondent of the Boston Mercantile Journal, in a letter of the 28th ult., "is all up in arms about Colonization and Abolition—acting over, precisely, the memorable controversy just finished in Portland. The impulse was given on Friday last, by a meeting called, at the suggestion of an agent of the Colonization Society, I believe—for forming an auxiliary. The Chairman, Ex-Governor Williamson, immediately made the whole matter, very properly, a subject of general and liberal consultation. Several of the most respectable citizens, including the Bangor Representative, M. Kent, a man of excellent abilities, and also Mr. Hill, the Anti-Masonic candidate for Governor, proposed and supported a resolution in favor of the Society. The glove was then taken up by Mr. Lovejoy, teacher in an Institution here. An adjournment took place—at the motion of other gentlemen who were evidently getting interested in the business beyond their expectations, for there was little interest in it when the movement commenced—to the Orthodox Meeting House, the largest in the town, for the next evening (Saturday.) Not yet satisfied on either side, another adjournment took place for last evening when the town was out again, and adjourned again for to-morrow evening in the Unitarian House—the floor belonging to Mr. Kent. The debate, I am very happy to say, has thus far, been very amicable, and as candid and calm as I ever have known any debate on subjects so deeply interesting. What the result may be I cannot predict, but you will soon hear.

Fifty Dollar Premium.

Several benevolent individuals in Utica have offered a premium of fifty dollars for the best Tract on the sin and evil of *slander among members of the church and ministers of the Gospel*. Manuscripts to be forwarded by the 1st of January, 1834, to Rev. William A. Hallock, of New-York, or Mr. Edward Vernon, of Utica. Committee of award, Rev. Samuel C. Aikin, Rev. George W. Bethune, Utica, and Rev. William A. Hallock, and Rev. Henry White of New-York city. The selected manuscripts must be approved for publication by the publishing committee of the American Tract Society. All the manuscripts to be at the disposal of said committee of the American Tract Society. Name of the writer to be enclosed in a sealed envelope.—*N. Y. Observer.*

Advantages of a Temperance Ship.

Extract of a letter received from a passenger in the Ship Poland, Capt. Richardson, at Havre, from New-York.

'I was deeply impressed with the good results arising from the system of Temperance adopted on board our ship. All went on harmoniously, the men doing their duty with alacrity and cheerfulness—a striking contrast with the shouting, cursing, and swearing, that occurs to a shameful degree on board some ships.

'In the morning at half past 7, the men were called upon the quarter-deck, a hymn was sung, a chapter in the Bible read by the captain, generally accompanied by a short address, and concluded by a prayer. On Sunday we had service twice in the day, (in addition to the morning prayers,) at which a tract or sermon was read by the captain.'

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 25, 1833.

To Correspondents.—"H." has our thanks for his favors. No. 4. is received.

Convention of Teachers.

The reader's attention is invited to a communication with this caption, in to-day's Luminary. It is truly gratifying to perceive the increasing interest which is beginning to pervade the whole country, on the important subject of education. A subject of greater importance, one more intimately connected with the prosperity of our country and the best interests of society, could hardly claim the public attention. We expect soon to be enabled to lay before our readers a series of articles on this commanding topic, from a highly gifted pen. We are glad to learn, that the teachers of our city are partaking of the general spirit with reference to this subject; and hope that the Convention of teachers proposed to be held here in November next, will elicit all the interest to which it is so eminently entitled.

Commencement of Centre College.

By a notice in to-day's paper, it will be perceived, that the annual commencement of this flourishing institution will be held at Danville, on Wednesday, the 2d of October next. The semi-annual examination of the College, will commence on the Monday preceding the commencement. It is hoped the friends of the institution, and the public who are interested in the general subject of education, will attend on this occasion. The next session of the College will open on Wednesday, the 23d of October.

Anniversary Week in Cincinnati.

We invite attention to the notice in our advertising columns with reference to this subject. The occasion will doubtless be one of much interest; and will, we hope, exert a salutary influence on the great causes of benevolence it is designed to promote.

Justification by the Law.

Justification by works, was a doctrine held with great tenacity by the great majority of the Jewish nation, in the days of primitive Christianity. Regarding their ancestry as the peculiar favorites of Heaven, they were disposed to attach an importance to their extraction altogether unscriptural and absurd. They became inflated with the idea of their self-importance. Their language to all who belonged not to their own favored nation was, "stand back; for I am more holier than thou." Their religion at that period, consisted almost entirely of an ostentatious exhibition of what they vainly imagined their righteous deeds. Their prayers were made for *effect;* their alms, their splendid oblations, were offered not as humble sacrifices to God, but to gain the applause of the multitude; their tythes were not brought to the store house of the Lord as a cheerful offering, but were rendered with a Pharasaical scrupulosity and exactness, which had a tendency to fill the souls of the individuals with a complacent delight in view of their own righteousness, and a vain desire to elicit the admiration of the community. To the broken, contrite heart, the secret tear of contrition, and the filial act of faith, they were almost entirely strangers. When charged by the Divine Redeemer himself, in his own pungent manner, with the heinousness of their sins, instead of ingenuously confessing their guilt, and asking forgiveness, they pointed him to their illustrious descent from their father Abraham. "Having eyes, they saw not; and having ears, they heard not." Like the individuals spoken of by the apostle Peter, they wrested to their own destruction those rich and invaluable blessings, which, had they been rightly estimated and improved them, would have advanced their dignity and happiness on earth, and secured their everlasting felicity beyond the grave.

But we are not by any means to suppose, that this spirit of self-righteousness was confined to the Jews, or to the age of primitive Christianity. Human nature is essentially the same in all ages and in all nations. Man's justification in the sight of God by his own good works, has ever been a pleasing doctrine to the carnal heart. We find it at the present period, and in the present condition of the world, quite as popular as it was when Paul preached the unwelcome doctrine of justification by faith in the crucified Redeemer.—Notwithstanding the great light which has since that period, been disseminated throughout the world, and the exalted spiritual advantages which are now enjoyed beyond any thing known in the days of the Apostle, we still see man "going about to establish his own righteousness, not having submitted himself to the righteousness of God." There is still found the same inherent pride and stubborn feeling of independence in the heart of man, which impels him to reject with disdain the soul humbling doctrine of justification by faith in the Lord Jesus. He still loathes the idea of approaching his Creator as a guilty beggar, and receiving salvation "without money and without price." Yet such the Bible clearly and explicitly informs us, is the plan of Jehovah. Such the only terms on which the guilty and rebellious children of an apostate parent can be admitted to his favor, and participate in the blessings prepared in heaven for the righteous.

Thus we may distinctly perceive, that the grand design of the plan of salvation is, to stain the pride of human glory; and to bring proud, haughty, rebellious man into the dust, at the feet of his injured Sovereign, to excite such feelings of contrition and gratitude, as shall lay the foundation of future grateful obedience. God is a sovereign; and he will be regarded in no other character. He will not give his glory to another. Nothing can ever meet with his approbation which has a tendency to foster pride or vain-glory in the human heart. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "Him that hath a high look and a proud heart will not I suffer." "God resisteth the proud, but giveth grace unto the humble." Pride has been said to lie at the foundation of all other sins. Its direct tendency is to dethrone the God of the universe; and introduce anarchy into his government. Well, then, might the Apostle spare no pains in demonstrating, that, "by the deeds of the law there shall no flesh be justified."

The doctrine of justification by grace, so far from giving a lisence to sin, is the only rational, Scriptural foundation for holiness. Without it, vain would it be to expect from erring, sinful man obedience to the holy law of God. Without it, the Christian system would be a mere nullity; almost as inoperative and inefficient as the various codes of morals for the regulation of human conduct, now sunk into their merited oblivion;—whose only tendency has been, to show the pride and the weakness of their projectors.

For the Western Luminary.

Tattling, Defamation, &c.

MR. EDITOR,—The solemn injunction of the Apostle is, "Let all bitterness, and wrath, and anger, and clamour, and *evil-speaking*, be put away from you with all malice: and be ye kind one to another, tender hearted, forgiving one-another, even as God, for Christ's sake hath forgiven you:" Eph. 4; 31, 32. Here is a representation of the effect the gospel produces on the mind of the person who "receives the truth in the love of it." The heart, under a sense of sin and unworthiness, looks to God for forgiveness—and when that forgiveness is received, it invariably brings with it or rather sends before it the spirit of forgiveness; and God has declared that he will forgive the sins of no man who will not forgive others—and this spirit of forgiveness cannot exist but in connection with brotherly kindness and tenderheartedness to the persons and their character—and of necessity bitterness, wrath, and anger, clamour and evil speaking can find no place.

Now, sir, I appeal to the consciences of all *tattlers*, and *liars* by *insinuations* and *misrepresentations*, whether they have any thing of this spirit of forgiveness and brotherly-kindness?—For though great caution may be used, and many methods employed by which to communicate the *slander* without responsibility, yet the spirit of bitterness and evil-speaking is at the foundation, and instead of persons freeing themselves from guilt, they but add the sin of *deception* to that of *lying*. And while they flatter themselves they receive credit for charity and good feeling, all discerning persons can see through the thin disguise by which they cover themselves, and view the workings of the fiendish spirit that delights to *pervert* the truth and circulate *slander*.

1. The first of these methods of disguise, that I shall mention, is the practice of misrepresenting, perverting, and embellishing facts so as to make falsehoods out of them, and thus fabricate a story on another individual. Some persons have so much moral obliquity, either naturally or by habits of lying, that it seems almost impossible for them to report any thing without making a *lie* of it by perversion and misrepresentation. I do not ask whether this charge is true, nor whether it could, in truth, be alleged against *professed* christians; but I do ask whether a *christian* could do this!—Whether it were possible for one who had the *smallest portion* of the spirit of Christ to be guilty of so mean and wicked a practice! Let all who are guilty of this see in what company they are placed by the testimony of God. Rev. 22; 15, "And whosoever loveth and maketh a lie."

2. Many persons only want a little spice of truth in order to give currency and credibility to their report. They are cunning artificers in the articles of their merchandise. They can turn every evil report to some advantage, and make any garment fit the person on whom they desire to place it. There is a great deal of this meanness in the world. One person says some invidous thing of another—all they have now to do is, to quote the authority of this person and supply the name of a person against whom they have some spite, instead of the person of whom it was said. Is this ever done! Is it lying! Is it consistent with christianity? "All liars shall have their part in the lake which burneth with fire and brimstone:" Rev. 21; 8.

3. Sometimes persons will urge themselves into your confidence, and with great appearance of friendship will inform you of many things that *such* a person said of you—and all this a fabrication of lies to provoke you to say someting severe with which they can return. And if they fail of their object by this kind of lies, they have a resort—they go away and make speeches for you, and report them with the same professions of friendship with which they came to you, and probably by perseverance they may succeed in extorting severe or illnatured, if not slanderous speeches by which to carry on their traffic—then the lying speculation runs high and slander is in great demand. "Behold how great a matter a little fire kindleth!" and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell:" Jas. 3; 5, 6. This, sir, is as solemnly true as it is lamentable; but I still *must persist* in saying not among christians, only among those who wear the name of christian and the long face of hypocrisy for the furtherance of the exercise of their fiendish spirit.

4. There is still another blacker and more abominable method of slander that deserves all reprobation—and they who are guilty are more deserving of their part in the lake of fire than those with whom liars are associated in Rev. 21; 8—22; 15. With such David had to do, and in his "haste he said all men are liars"—when he saw such corruption and treachery he, for the moment, thought all men deceptious and liars.

By such Jeremiah was persecuted, when he said, "For I heard the defaming of many, fear on every side. "Report," say they, "and we will report it." All my familiars watched for my halting, saying, "peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him:'" Jeremiah 20; 10.

Ill feelings and grudges that rancour in the breast are not the matter of question here—but the revenge which they seek. A number of fiends who are interested in this revenge concert their plans and pledge their faith to stand at their post, and perform their part in the execution of them, to the destruction of the object of their vengeance: one of the party is to take the lead and the rest are to sustain him. "Report," say they, "and we will report it." Every effort and every machination that hell could invent, or wickedness conceive, is employed to lead the object of their displeasure into a snare, that he may be enticed, or may fall, or at least that they may find some accusation against him, or some ground on which to rest an evil report—this is magnified into some horrible story, which is *whispered* into the ears of the *junta*, who industriously, but very secretly give it circulation, by *whispering* it in the ears of all to whom they have access, and of whom they can make confidants, declaring in the most solemn manner that it is true, and extorting from them the most solemn promise never to *whisper* it to any body; for though they know the fact and will tell it to them, they would not for the world it should be known so as to injure the person.

Thus the character of the person is ruined without the least possible opportunity of denying, or refuting the slanderous tale. When ever any mean, slanderous thing is told in this secret way, I mark it as a lie; as a fabrication of the Devil; for the truth never lurks in the dark, lest it be detected and refuted; but falsehood, and assassins, and demons chose darkness for their operations.

Is it possible, sir, that such things are done in a land where the Gospel has influence? Can Christians take such a course to gratify the mean spirit of revenge, when the Lord has said, "vengeance is mine, I will repay." And when he has declared, "A false witness shall not be unpunished: and he that speaketh lies shall perish." Prov. 19: 9. Let the righteous clear themselves, and let hypocrites and liars be put to confusion and shame. H.

For the Western Luminary.

The Kentucky Annual Conference of the Methodist Episcopal Church sat in Greensburg, Ky. on the 11th inst. and arose on the 18th. The following are the appointments for the ensing year:

Lexington District.—Wm. Gunn, Pres. Elder.
do. *Station.*—H. H. Kavanaugh.
do. *Circuit.*—A Woolascroft, W. Philips
Frankfort St.—T. C. Cropper.
Cynthiana do.—T. H. Gibbons.
do. *Ct.*—J. C. Harrison.
Burlington do.—J. C. Crow.
Port William do.—L. D. Parker
New Port and Covington St.—J. Massee.
Falmouth Ct.—J. Whiticar,
Augusta Dist.—R. Tydings, P. E.
Maysville St.—G. C. Light.
Germantown Ct.—F. Landrum, R. Deering.
Fleming Ct.—R. Bird, J. W. Riggin.
Hinkstone Ct.—S. Veach, C. Pertle.
Lewis Ct.—M. L. Eades.
Little Sandy Ct.—W. Cundiff, J. H. Brooking.
Big Sandy Ct.—T. Hall, G. Kelly.
J. Tomlinson, President of Augusta College—H. B. Bascom, Prof. of Moral Science.
Harrodsburgh Dist.—Wm. Adams, P. E.
Mt. Sterling St.—H. S. Duke.
do. *Ct.*—H. J. Evans, J. F. Young.
Madison Ct.—Jas. Ward, J. Neviews.
Danville and Harrodsburg St.—J. Stamper.
Danville Ct.—R. Dunyon, H. J. Perry.
Winchester Ct.—J. James, M. M. Cosby.
Mt. Vernon Ct.—J. Williams, R. Holding.
Cumberland Mission.—C. Babbit, E. Sutton, and M Evans.
Louisville Dis.—B. T. Crouch, P. E.
do. *St.*—W. Holman, W. P. McNight.
Shelbyville and Brick Chap. St.—G. W. Brush.
Shelby Ct.—W. Helm, J. G. Ward.
Taylorsville do.—R. Y. McReynolds.
Jefferson do.—C. M. Hollody, Hooper Evans.
Breckenridge do—S. Harder, W. G. Bowman.
New Castle do.—T. P. Farmer, L. Campbell.
Hartford do.—W. B. Landrum, F. H. Blades.
Yellow Banks do.—T. W. Chandelor.
Hopkinsville Dist.—J. Collard, P. E.
Bowling Green St.—N. G. Berryman.
do. *Ct.*—H. Stevens, D. S. Capewell.
Russellville St.—H. Crews.
Logan Ct—T. Wallace, W. S. Evans.
Hopkinsville St.—J. Beytez.
Christian Ct.—W. S. Murray, B. Faris.
Greenville do.—J. Redman, D. Sherwood.
Livingston do.—A. Long, J. B. Barnett.
Henderson do.—T. P. Vance, T. Thompson.
Greensburgh Dist.—G. W. Taylor, P. E.
Glasgow Ct.—J. Sutton, E. B. Crane.
Elizabeth do—S. Lee, W. McMahan.
Salt River do.—W. Fagg, J. Sandusky.
Lebanon do.—J. Dunham.
Green River do.—B. Henry, J. C. Harrison.
Bardstown St.—E. Southgate.
Wayne Ct.—J. King, A. Alderson.
Somerset do.—E. Bosley.
Burksville do.—T. Davis, W. Outon.
J. Tivis, Superintendent Shelbyville Female Academy.

Next Conference to sit in Mt. Sterling on the 10th of Sept. 1834.

Western Literary Institute—and College of Professional Teachers.

The first anniversary of this body was celebrated in Cincinnati the week before last.—The session commenced on Monday, the 9th inst. and closed on the following Friday. We learn from the Cincinnati papers, that considerable attention was excited by the occasion; and that the exercises of each day were attended by numerous and attentive audiences. The order of exercises was as follows:

On Monday, a lecture by Rev. Dr. Beecher, "On the importance of making the business of Teaching a profession." On Tuesday at 11 o'clock, A. M. by Dr. Drake, "On Physical Education." Tuesday evening, a lecture by F. Walker, Esq. on "The objects of Education in the United States." On Wednesday, at 11 o'clock, A. M. a lecture by Mr. Kinmount, on "The study of character as connected with Education." At 3 o'clock, P. M. a lecture by Professor Stowe, on "The importance of thorough mental discipline in a course of Education, in preference to the *mere* acquisition of Knowledge." At 7 o'clock in the evening, a lecture by Rev. B. O. Peers, President of Transylvania University, on "Intellectual Education, as adapted to the early stages of instruction." Thursday, 11 o'clock, A. M. Mr. Bradford lectured "On the kind of Education peculiarly adapted to the Western States." On Friday evening was held a discussion on the subjects connected with the welfare of common schools; which is said to have been unusually able and interesting.

Before the close of the meeting a resolution was passed, to form a great Western Society for the purpose of extending the system of Common Schools, and advancing generally the great cause of education. A central committee of seven was appointed to draft a constitution, to be submitted for approval to a general Convention of delegates from all parts of the West, to be held in Cincinnati, in April next. Upwards of three hundred dollars were subscribed towards defraying the expenses of the contemplated measure.

LETTER TO THE EDITOR.

Princeton, N. J. Sept. 10, 1833.

Dear Brother,—As Princeton has attained much celebrity on account of its literary and religious institutions, I have thought a communication concerning it to you would not be unacceptable. The town is immediately between Philadelphia and New-York, and has the advantage of a daily communication with those cities. Its situation is elevated. Hence it enjoys a pleasant breeze in summer, and suffers from the chilling winds of winter. I suppose that few places can vie with Princeton in the purity of its atmosphere, and the consequent health of its inhabitants. The surrounding country presents an interesting view. It is densely settled, and extensively cultivated. It has not those dense and extensive forests, which are so common in the west. The improvement of the town is remarkably rapid. The new buildings are spacious and handsome. So far as I have been able to judge, the inhabitants of New-Jersey have not that bold, ardent, enterprising spirit, which characterizes Kentuckians. I think that the Kentuckians generally are more manly and dignified in their persons, and have a finer expression of countenance. If you will converse with a Kentuckian, you can perceive by the successive changes in his eloquent countenance, the flux and reflux of his emotions. His eye, his mouth, his hands, all combine to convince you, that "his soul is on fire with the velocity of its movements." It is owing to this peculiarity, that Kentucky has been denominated the "land of stump orators." A Kentucky politician will, perhaps, be astonished to learn, that the plan of making *electioneering speeches* through the county, six weeks before the election day, does not here obtain.

To some the grave yard in Princeton would be an interesting spot. It is probably not generally known, that in it the six presidents of Nassau Hall are entombed. Their tombs are placed side by side. They are plain and simple in their construction, but are covered with Latin epitaphs. The first tomb is that of Burr, the father of the unfortunate, and too ambitious Aaron Burr. His name will be remembered whilst Americans continue to execrate his son's. Upon his tomb is written, "Abi, viator, viam respice finem." The name of Edwards must live for ever. Perhaps as a metaphysical writer he stands unrivalled.—Upon his grave is written, "Abi, viator, et pia frequere vestigia." Davis was the man who astonished the King and Queen of England by his eloquence.

The College, you know is an old institution. In it three of the signers of the declaration of independence graduated. When the British troops took possession of Princeton, Nassau Hall was constituted their prison house. Men from this venerable institution have filled almost every office in our government. There are connected with it at present one hundred and forty students, a larger number than they have had for many years. They are now erecting a new college building. Princeton is well supplied with flourishing male and female academies.

The Theological Seminary is already too well known in the West for me to attempt to make any additions in its praise. It has already effected incalculable good to our country and to the world at large. From its very nature it must exert, as long as it exists, an important influence in moulding the destiny of our country. I regret to hear that the funds of the institution do not yield a sufficient income to defray its necessary expenses. I suppose, however, that Presbyterians need only to be informed of this fact, to call forth their liberality in behalf of an institution which has been so instrumental in advancing the respectability of their denomination, and consequently the interests of the church of Christ.

The Seminary possesses two libraries, the Green and Mason. The latter is the most valuable, but is claimed by another denomination, I know not how justly. The students have access to the extensive libraries in the College, free from expense. The society of enquiry have a valuable little library, together with the most popular periodicals of the day. They are making arrangements, as I have heard, to purchase an extensive library from some German Prince. A new chapel for the Seminary is now in progress.

I scarcely need add any thing concerning our beloved professors. My brightest anticipations have been more than realized. This may be because I have a dash of enthusiasm in my composition. But I can scarcely conceive three men better adapted to fill their several stations. They not only possess a vast fund of knowledge, but a felicitous mode of communicating it to others. They counsel us with parental affection; hence they enjoy the confidence and love of the students. When preaching to us they never stop to propound metaphysical questions, to exhibit their skill in wielding the broad-sword, or their precision in couching a lance at a shadow. Their theme is the great doctrine of salvation through a Redeemer. The whole machinery of the institution, I think, is admirably adapted to blend the cultivation of the heart with that of the intellect. You are probably aware that Mr. A. Alexander has been appointed assistant professor, and that he is eminently qualified for the station. He is now in Germany. He will probably commence his duties in the spring.

Yours, affectionately, S.

Convention of Teachers.

At a meeting of gentlemen engaged in Lexington in the business of instruction in all its stages, held at the Eclectic Institute on Thursday the 19th inst. the Rev. ISAAC VAN DOREN being called to the Chair, and Mr. H. A. GRISWOLD appointed Secretary, the following resolutions were unanimously adopted:

On motion of Rev. B. O. Peers—

Resolved, That a committee be appointed from this body, whose duty it shall be to invite a general convention of teachers of all grades in Kentucky, to be held in Lexington on the first Wednesday in November, for the purpose of taking into consideration the establishment of a school for teachers, together with any other subject connected with the improvement of their profession and the promotion of the general interests of education.

The following gentlemen were appointed on this committee, viz:—Rev. B. O. Peers, Josiah Gayle, Charles E. Baines, J. L. Tracy, George W. Coons, Rev. Isaac Van Doren, and H. A. Griswold.

On motion of Mr. L. H. Van Doren—

Resolved, That the committee be directed to request the Rev. Dr. Beecher of Cincinnati, to deliver an address before the convention on the importance of the profession of teaching.

On motion of Mr. H. A. Griswold—

Resolved, That the committee be directed to request Professor Caldwell to deliver an address to the convention on the subject of physical education.

On motion of Mr. Geo. W. Coons—

Resolved, That the committee be required to prepare a circular address to the teachers of the State.

Resolved, That the proceedings of this meeting be published in the papers of this city.

Resolved, That the meeting adjourn till called together by the chairman.

ISAAC VAN DOREN, Ch'm.
H. A. GRISWOLD, Sec'y.

The September number of the Home Missionary states, that the receipts of that Society for the month ending August 15, amounted to $3,898 22.

Great excitement at Columbia, S. C.

The Columbia Telescope gives an account of a great excitement produced at the seat of government of South Carolina, in consequence of a sermon recently preached there by the Rev. J. B. Pinney, missionary to Africa, on the 25th ult.

"The Rev. gentleman went to Liberia about a year since, with a ship load of emancipated blacks. He scarcely went at all into the interior of the country. The rainy season coming on, he left the colony for this country, and arrived in July.

His sermon, upon the subject of what he had seen in Africa, was announced in the church after the morning services. The notice was given in the presence of blacks as well as whites. A written invitation, to hear his account of Africa, was sent to the colored members of the Baptist Church. In consequence of the notice and the subject, a most unusually large assemblage of blacks was collected. A good many whites also attended.

The Rev. Mr. Howe, (of the Theological Seminary) prefaced the gentleman's sermon by a prayer. The former seems to have admonished Mr. Pinney, *that any thing relative to the Liberia Colony, would be dangerous, and had better be avoided.* Mr. P. replied, that he held himself bound to touch upon the subject. He preached a very long narrative sermon; in which he set out, with a description of the native African population; the country that they inhabit; their condition; their manners and habits; their vices and their wretchedness. He described their moral and religious degradation, and the filthiness of the food upon which they often subsist.

Passing from these (of which he had seen but little) he came to the Monrovia establishment; giving a much longer and more minute account of it. He described its soil, situation, and climate; the advantages that it gave, as a point from which Africa may one day be christianized; the hopes that it offers, of becoming by and by, the nucleus of a great nation."

The next day a meeting was called by public notice, to consider this very reprehensible sermon. After free and animated discussion, the following resolutions were unanimously adopted.

"Resolved, That the people of this State will endure no interference with their slaves, be its form and pretence what it may—

That of that property, we, and not foreign fanatics, are the proper guardians.

That if the negro is to receive the gifts that lift his condition towards freedom—the gifts of intelligence, and even of piety—he must receive them in a manner compatible with our safety and his own, and therefore from us, not zealots from abroad, who are ignorant of every thing, except their own peculiar trade of making glory for themselves out of the mischief they do to other people.

That thus repelling external interference, in general, we will not tolerate, especially, the filling the ears of our negroes with the falsehoods and delusions of a hypocritical society, that Jesuitically passes itself for one thing in the South, and the very opposite in England and the North.

That in the present excited state of popular feeling in the South, the attempt which we have just witnessed, to introduce the subject of Colonization into our State, is one of singular effrontery; not less amidst the late disavowals of the North, an attempt of the worst treachery.

That if Colonization were honestly preached amongst us, it is to the masters, not the slaves that it would address itself.

That we will not however, permit the notion to be uttered amongst us; and will punish any attempt to propagate it, no matter how subtily contrived."

These resolutions were sent to Mr. P. and also ordered to be printed. Mr. P. not feeling himself called to return any answer to the resolutions, nor holding himself subject to the orders of self-constituted regulators, another public meeting was assembled at which it was

"Resolved, That we regard this man as a dangerous character, against whose machinations it is our duty to defend ourselves as against the unholy attempts of the midnight incendiary—that we believe his conduct has already been productive of serious evil among us, and that this meeting do therefore give official notice to Mr. Pinney, that he should leave the town immediately."

The Telescope proceeds to inform us, with apparent satisfaction, of an attempt to way-lay Mr. P. on his departure.

"A party remained together, after the adjournment for the avowed purpose of possessing themselves of the incendiary's person, and inflicting upon him some token of public indignation, such as might disgrace, without hurting him. It had been understood, that he would quit town late that night, in the Augusta stage. The stage was intercepted in its way out of town, but it contained not Mr. Pinney. That pious individual had begun to think, at last, that the honors of martyrdom were impending over his head somewhat too closely. He took refuge that night in a country-house, about two miles from the town; and is said to have next day pursued his path of peace, by private conveyance and a more private road."

Foreign News.

The last arrivals from England, bring no items of intelligence of much interest

Sir John Key, Lord Mayor of London had resigned his office.

The Slavery abolition bill was read a third time in the House of Commons, on the night of the 7th, and passed.

Lord Althorp has intimated in the Commons that the house tax would probably be removed.

The British and French Cabinets are said to have intimated to Don Pedro, the propriety of the ex-Ministers withdrawal of all claims to the Regency, in favor of one of the aunts of Donna Maria.

The Emperor Nicholas has issued a decree that the political offences of the Poles shall be triable by Courts Martial; and another punishing the youth of Poland for studying the language and history of their native country.—*Cincinnati Chronicle.*

Summary.

We have encouraging assurances, says the Pittsburgh Gazette, that the Rail Road over the mountains will be fit for use early in the ensuing spring; and if we are not disappointed in this expectation, hundreds and thousands of tons of produce and merchandize may pass between Pittsburgh and Philadelphia, before the citizens of Buffalo will have filled their ice houses.

We understand, says the Cherokee (Geo.) Intelligencer of the 24th ult. "that the enrolling agents are actively employed, and that they make daily enrollments. It is presumed that between two and three thousand of the natives will be ready to move to Arkansas by the fall; it is supposed that twice that number will go in the spring, should not a Treaty be affected, of which there is scarcely a doubt, during the next winter.

Under the head of "Summary Justice," the Cincinnatti Advertiser mentions that a man met his death in that city, in an attempt to rob the warehouse of Messrs. Kilgour & Taylor in Front street. He had found his way into the warehouse, on the lower floor, and by means of a barrel and board, had ascended thence through the hatchway to the upper story—from which it is supposed, he fell, and dashed his brains out against the barrel which he made use of in his ascent.

A letter dated Tallahasse, 29th Aug. says, "We have just had a fashionable murder perpetrated here on one of our most respectable citizens. John K. Campbell, Esq. U. S. Attorney for this District, was shot through the head this morning, in a duel with Geo. Hamlin, a merchant of Magnolia."

A most violent hail storm passed through a part of the counties of Randolph, Chatham and Wake, (N. C.) on Wednesday evening. It was very destructive, having stripped the trees of their foliage, cut the cotton and tobacco down, and must have been very ruinous to the crops through which it passed. The hail stones were from four to six inches in circumference.

The tenth Presbyterian Church of Philadelphia made out, on the 2d inst., a unanimous call to Mr. Henry A. Boardman, a Licentiate of the Presbytery of New York, to become their pastor.

The Rev. N. S. S. Beman, of Troy, N. Y. has been elected pastor of the Fifth Presbyterian Church of Philadelphia.

The New Orleans Bulletin of the 31st August says—"the sickness is unquestionably spreading—cases are more numerous, but are yielding much more readily to medical treatment."

STEAM BOAT BURNT—The Steamboat La Fayette, on her passage to St. Louis, took fire on the 30th ult., at the mouth of the Ohio, and was burnt to the water's edge. She was loaded with property belonging to the United States. Neither the boat nor the cargo was insured.—*Louisville Herald.*

NEW YORK, Sept. 7.—*Execution.*—Le Blanc, the murderer, was executed yesterday at Morristown at a quarter past 12 o'clock. He was apparently resigned to his fate. The green where the execution took place, in that place, was crowded with spectators. It is calculated that no less than 12,000, spectators were present, of which the majority were females.

Married,

In this city, on the 22d inst. by the Rev. N. H. Hall, Mr. JOHN LITER to Miss JOANNA HARRISON, both of this city.

In Harrodsburg, on Tuesday the 17th instant, by Dr. Thomas Cleland, Mr. JOHN C. BULL, of the firm of J. & J. C. Bull, to Miss MARY C. TANDY, daughter of the late Mr. Gabriel Tandy of Harrodsburg.

Died,

In this city, on Saturday last, Mrs. ELIZABETH FARRAR, at the advanced age of 87.—The deceased was one of the earliest emigrants to Kentucky. When she arrived at Lexington, the whole town consisted of but a few cabins. She has resided here since that time. She had a distinct recollection of the celebrated George Whitefield, having heard him preach previous to her emigration to the west. In early life she became a member of the Presbyterian church, and has ever borne testimony, in her "daily walk and conversation," to the power and efficacy of Divine grace upon the heart. Her last days were peaceful and serene. Her hopes of happiness beyond the tomb were bright, and full of promise. She sunk into the arms of her Saviour, without a murmur, and in full anticipation of an eternity of blessedness in heaven. Few are permitted to abide so long upon the earth as the subject of this brief notice; and few have ever departed with better founded hopes of future happiness.

On Thursday last, Mrs. JULIA ANN PATTERSON, consort of Mr. Walter R. Patterson, and daughter of Mr. George Norton.

On Sunday evening last, Mr. HENRY WIER, of the firm of H. & J. Wier.

By Cholera, in the 57th year of her age, in Green county, Indiana, on the 27th of July last MARY A. DAYHOFF, consort of Frederick Dayhoff.

Mrs. Dayhoff had been for thirty years a consistent and exemplary member of the Presbyterian Church. Since she made a profession of religion, her uniform deportment, her daily walk and conversation have had a most salutary influence on the great cause she professed to love.

Ebenezer Presbytery.

The Presbytery of Ebenezer will meet in Paris on the Friday preceding the second Wednesday of October.

Synod of Kentucky.

The regular annual meeting of the Synod of Kentucky will commence in this city, on the second Wednesday in October next, (9th inst.)

TO THE MEMBERS OF SYNOD.

The members of the Synod of Kentucky, who shall not have been previously supplied with accommodations, will please to call, when they arrive in Lexington, at the Book Store of Mr. *A. T. Skillman*, adjoining Frazer's corner, Main street, opposite the Court House, where they will be attended to.

Synod of Tennessee.

The annual meeting of the Synod of Tennessee will be held in the town of Knoxville, on the 2nd. Wednesday of Oct. next, commencing at 11 o'clock A. M.

Bardstown Female Academy.

THE subscriber respectfully informs the public, that he intends opening a *Female Academy* in Bardstown, Ky. on the first Monday in November next. For this purpose he has procured the large and commodious building recently occupied by Mr. and Mrs. M'Reynolds, situated on the South East corner of Third and Market streets, near the Court-House.

The Academy will be furnished with three instructors, besides a teacher of Music, who will give instruction in all the useful branches taught in any similar institution in the country. No pains will be spared to make the acquisition of knowledge both pleasant and thorough; and the method of instruction will be adapted to give an education rather solid than showy—to invigorate the mind and promote habits of study, as well as to give exercise to the memory.

The year will be divided into two sessions of five months each, commencing on the first Mondays of November and May. An examination will be held at the close of each session, which will be succeeded by a vacation of one month. The School will be divided into two departments, viz. the *Introductory* and the *Senior*, in which instruction will be given as follows:

INTRODUCTORY DEPARTMENT.

Orthography, Reading, Writing, Mental Arithmetic, &c. Price, per session. $8 00

SENIOR DEPARTMENT.

Arithmetic continued, English Grammar, Composition, Ancient and Modern Geography, Ancient and Modern History, Mythology, Natural History, Rhetoric, Logic, Natural Philosophy, Astronomy, Chemistry, Moral and Intellectual Philosophy, Natural Theology and Evidences of Christianity, Study of the Bible, &c. &c. Price, per session. $16 00

☞ Lessons on the *Piano* will also be given to such as desire it. Price, per session. $20 0

Young ladies not residing in town or the immediate vicinity, will be furnished with excellent boarding in the family of Mrs. HACKLEY, who will superintend the boarding department. The Principal of the Institution will reside in the family, and will exercise a constant and immediate supervision over the manners and morals of the pupils. The intercourse of the young ladies with society will at all times be under the control of the principal or one of the instructors. Parents may be assured that constant attention will be paid to the comfort and convenience, as well as the morals of the pupils.

Boarding, including washing, fuel, lights, beds and bedding, will be $40 per session. All payments made in advance at the commencement of each session.

N. B. No pupil will be received for a shorter period than one session.

NATHAN L. RICE,
Pastor of the Presbyterian Church, in Bardstown.
Bardstown, Ky. Sept. 25, 1833. 11-3w

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadnut, *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; J. Liter, *Lexington*.

September 25th, 1833. 11-by

CENTRE COLLEGE.

THE winter session of Centre College will open on the 23d of October. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

JAMES M. BUCHANAN, A. M., Professor of Mathematics.

Rev. WILLIAM L. BRECKINRIDGE, A. M., Professor of Ancient Languages.

LEWIS W. GREEN, A. M., Professor of Belles Lettres and Political Economy.

LUKE MUNSELL, M. D., Professor of Chemistry and Natural Philosophy.

Rev. JOSEPH HUBER, Professor of Modern Languages.

WILLIAM Y. ALLEN, } Teachers of the
HENRY G. COMMINGO, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road leading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*
Danville, Sept. 25th, 1833. 11-3w

☞ The following papers will please insert the above once a week, for three weeks, and forward their accounts to the Secretary for payment.

Maysville Eagle; Louisville Advertiser; Louisville Journal & Focus; Commonwealth, Frankfort; St. Louis Republican; Advocate, Huntsville, Ala. The paper at Greensborough, Ala.; Natchez Gazette, Mississippi; Advertiser, New-Orleans; Floridian, Tallahassee; National Intelligencer, Globe, D C.

PRINTING.

TODD & SKILLMAN,

Proprietors of the Western Luminary,

HAVE just received an extensive assortment of entirely new type, in addition to their former stock. They are now prepared to execute every variety of

BOOK AND JOB PRINTING,

In a neat and workmanlike manner, and on as moderate terms as any other office in the Western country.

Lexington, September 11, 1833.

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev DR. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞ *Persons procuring subscribers will please return the subscription papers by the first week in October next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833

LEXINGTON
Hat, Boot and Shoe Store.

JOHN LITER,

(*Late Foreman of Philip Spare,*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats,* and *Ladies' and Gentlemen's Boots and Shoes,* of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to TEN or TWELVE steady, capable *WORKMEN.*

☞ WANTED TO HIRE—*Five or six Negroes,* who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9-tf

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

NOTICE.

SUBSCRIBERS to the Western Luminary, residing in Kentucky, who are in arrears for the paper to the estate of the late Proprietor, are requested to embrace the favorable opportunity offered by the meeting of the Synod of Kentucky, which will take place in this City on the second Wednesday in October next, to transmit their respective dues. The members of Synod will confer a favor by taking charge of any sums that may be committed to their charge for this purpose.

E. SKILLMAN, *Adm'z.*
Lexington, Sept. 11, 1833. 9-3w

ORPHANS' ASYLUM.

THE COMMITTEE appointed on behalf of the contributors to the ORPHANS' ASYLUM, have completed the purchase of a HOUSE and GROUND, and request the payment of the amount of subscriptions. The lists are left with M. T. SCOTT, Esq., Cashier of the Bank, who has been appointed, for the present, Treasurer, and who will receive the amounts.

September 18, 1833.

CENTRE COLLEGE.

THE Annual Commencement of Centre College will be held in the Presbyterian Church, in Danville, on Wednesday, the 2d of October next. Exercises to commence precisely at 11 o'clock. Instead of the ordinary Baccalaureate address, the President will, on the preceding Sabbath, deliver to graduates a sermon in the church. The semi-annual examination of the college proper will begin on the Monday preceding the commencement. The examination of the Grammar School will take place on the preceding Saturday. The next session will open on Wednesday the 23d of October.

JAMES HARLAN,
Danville, Sept. 18, 1833. *Secretary of the Board.*

$10 REWARD.

STRAYED or STOLEN, from the farm of Greenbury Spiers, on the Nicholasville road, six miles from Lexington, a *Dark Chesnut Sorrel Horse*, with a long mane and tail, a blaze in his face; a very fine horse, worth $120 or $130; is six years old, and was raised in Henry county.

The above reward will be given to any person who will return me the horse, to Spiers's farm, as above described, or give me such information as will enable me to recover him.

TOLBERT N. BRYAN.
September 18, 1833. 10-tf

To the Hemp-growers of KENTUCKY.

THE Undersigned proposes to furnish the Hemp-growers of Kentucky with a machine to cut their hemp, as it stands in the field, at the rate of from *Eight* to *Ten* acres per day. The said machine to be drawn by two horses. The stubble to average not more than four inches from the ground. The hemp to be swarthed in a regular manner, the tops laying together and the buts together, so as to be perfectly convenient to be taken up. The machine warranted to last twenty years if kept dry; and to be delivered in time for the next hemp harvest. No subscriber shall be bound to take the machine, unless upon a fair trial it proves to cut and swarth exactly agreeable to the above statement. The price of the machine to be *Three Hundred Dollars.* The money to be paid on the delivery of the machine.

The undersigned will remain in Lexington for a few days, and may be found at the Washington Hotel. After his departure, applications can be made by the citizens of Fayette county, to the Rev. Nathan H. Hall, and by the citizens of Woodford county, to the Rev. John F. Coons, of this city. THOS. A. ANDERSON.

Lexington, Sept. 18th, 1833. 10-tf

Copper, Tin, and Sheet Iron MANUFACTORY.

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Copper Cistern and *Liquor Pumps*, of every description, as well as every kind of pumps and pipes for Steam Engines will be made upon the shortest notice and the most moderate terms.

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

Anniversary Week,

FOR THE VALLEY OF THE MISSISSIPPI;—THE LAST WEEK IN OCTOBER.

Exercises as Follows, in the Second Presbyterian Church, Cincinnati, Ohio.

Monday Evening. Oct. 28, 7 o'clock. Address by *Justin Edwards, D. D.*, on the subject of Temperance.
Tuesday, 3, *P. M.* Anniversary of Sabbath Schools.
" *Evening* Anniversary of the Bible Society.
Wednesday, 3, *P. M.* Anniversary of the Tract Society.
" *Evening*, Anniversary of the Foreign Missionary Society.
Thursday, 3. *P. M* Anniversary of the Western Agency of the Presbyterian Education Society.
" *Evening.* Anniversary of the Western Branch of the American Home Missionary Society.

N. B. Ministers visiting the city on this occasion, are requested to call at the MISSIONARY AND EDUCATION ROOMS, No. 24, 5th Street, over Messrs. TRUMAN, SMITH & CO'S BOOKSTORE, where they may register their names, and receive directions to families who will be happy to entertain them.

Those citizens of Cincinnati who will be happy to entertain strangers on this occasion, are requested seasonably to leave their names at the Missionary and Education Rooms, with Rev. Messrs. Spaulding and Bullard.

Delegates from the Eastern Parent Societies are expected, who, by their addresses, will doubtless add interest to these Anniversaries.

It is earnestly requested that those who are interested in the cause of benevolence, will attend, and participate with us in the enjoyment of the Anniversary Week.

JOHN SPAULDING, } *Committee*
SILAS WOODBURY, } *of*
ARTEMAS BULLARD, } *Arrangem'ts.*

Cincinnati. Sept. 7, 1833.

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞ The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3-tf

Missionary Hymn.

Written by Mrs. Sigourney for the Monthly Concert of the Princeton Theological Seminary, August 5th, 1833.

Onward, Onward,—men of Heaven,
Rear the gospel's banner high;
Rest not till its light is given,
Star of every pagan sky.—
Send it where the pilgrim stranger
Faints 'neath Asia's vertic ray;
Bid the red-browed forest ranger,
Hail it, ere he fades away.

Where the Arctic ocean thunders—
Where the tropics fiercely glow,
Broadly spread its page of wonders,
Brightly bid its radiance flow,
India marks its lustre stealing—
Shivering Greenland loves its rays—
Afric 'mid her deserts kneeling,
Lifts the untaught strain of praise.

Rude in speech,—or grim in feature,
Dark in spirit though they be,
Show that light to every creature,
Prince or vassal,—bond or free.
Lo!—they haste to every nation,
Hosts on hosts the ranks supply;—
Onward!—Christ is your salvation—
And your death is victory.

Christ our Example.

"If any man have not the spirit of Christ, he is none of his."

"We have the mind of Christ."—PAUL.

What, dear reader, was the spirit of Christ? Was he selfish, and indifferent to the work of man's salvation? Did he live to himself, or was he ever too weary to regard the salvation of the human soul? Alas, we almost shrink from such inquiries, at the remembrance of his life and labors which the evangelists have written, and which we have delighted to read. But it is sometimes needful, in order to bring a matter *home*, to place it in so strong light by way of contrast, as to leave us without excuse in the powerful conclusions we are led to avow.—Such is the case while we attempt to refer to the spirit and temper of him we call *Master and Lord*. Yes, we bear his name, we have avowed our love to him, we have challenged the world to "come and see our zeal for the Lord of Hosts;" and having done so, it becomes us to contemplate frequently our Divine examplar, to examine faithfully our progress and defects; and, on the review, to cast ourselves afresh at the footstool of mercy, asking pardon for our deficiencies, shortcomings, and neglect; and, with melting hearts and flowing eyes, to say, "Lord, pardon our iniquity, for it is great"—"Cast us not away from thy service"—"Take not thy Holy Spirit from us."

The great apostle of the Gentiles could say, "We have the mind of Christ;" and, reader, such is your honor and privilege also. Do not think it was only to inspired men that such a likeness was granted. Oh, no, for the words first written powerfully shew the possibility of such an attachment, by the announcement made upon the character in which it is wanting.—Pray for it then, dear reader, with fervor, watch against every thing that engenders a worldly spirit; cultivate every fruit of holiness and means of grace, that will increase a conformity to the image of Christ, and possess you of his spirit; and rest not satisfied till you can in some humble measure adopt the same spiritual glorifying, and say,

"My God, I feel the mournful scene,
My bowels yearn o'er dying men;
And fain my pity would proclaim,
And snatch these fire-brands from the flame;
Though feeble my compassion proves,
And can but weep where most it loves."

Let us cherish recollections and convictions of our duty and privilege, in following him whose "meat and drink was to do his Heavenly Father's will; let us remember that our time is short, that our work is important, that "the Judge standeth before the door; and that if we are not "gathering with the Saviour;" if we are not "zealously affected" towards him, if we are not "crowding all sail" towards the kingdom of heaven, we are not proving our interest in Christ, or displaying his mind, but scattering abroad, and not coming up to his help against the mighty; we are unthankful, ungrateful, selfish, and earthly. Oh, let such a fearful state of things lead us to implore the daily teachings of the Holy Spirit, that we may be aroused to diligence, promptitude, and zeal in the service of God, that we may consider Christ Jesus daily in his love to us; his love to his Heavenly Father; his love to the world; and feeling the constraining powers of his dying love, let us do whatsoever is in the power of our hands to do, ere the night cometh, in which no man can work.—*London Revivalist.*

Scene of Usefulness.

"You long to be useful," says Mr. Jay; and why are you not? Can you want either opportunity or materials; *you*, who are placed at the head of families; you who are required to rule well your own households; to dwell with your wives, according to knowledge, to train up your children in the nurture and admonition of the Lord; to behave towards your servants, as remembering that you have also a Master in heaven? Behold, O man of God, a congregation, endeared and attentive, committed to thy trust. Behold a flock, whom you may feed with knowledge and understanding, and before whom you may walk as an example, in word, in conversation in charity, in spirit, in faith in purity. *Behold a church in thy house.* Behold an altar on which to offer the morning and evening sacrifice of prayer and of praise.

Plain Preaching.

In this respect, ministers want "preaching to;" at least, I think so. Of the objections to the use of simple language, which are commonly brought, I am not wholly ignorant; but they seem to me to have very little weight.—Why should not simple language, such as is adapted to the apprehension of the ignorant adult, and even children, be as captivating when *spoken* to an audience, as when written in a book? Yet I have always observed that those books which interest the young most, engage most deeply the attention of parents.—Where is the child that has been more interested in the writings of Edgeworth, and Sherwood, and Gallaudet, than its parent? In like manner, I am fully persuaded that no sermons would be more popular among parents, than those which should be more successful in engaging the attention of their children. Is it not a pity, then, that a reform cannot be effected? If an audience consist of 500 adults and 500 children, of whom none but 200 *adults* understand the sermon, would it not be important to interest, instruct and improve the remaining 800? Yet it has been my lot to hear, probably a thousand sermons, which to a greater proportion than four-fifths of the audience, were to all intents and purposes delivered in an unknown tongue.

Mission to Patagonia.

Messrs. Arms and Coan, missionaries of the A. B. C. F M., sailed from New York on Friday last, in the schooner Mary Jane, Capt. Cliff, for the Straits of Magellan. The Journal of Commerce says:

The vessel belongs to Silas E. Burrows, Esq. who has very liberally provided the two gentlemen with their passage and stores on this voyage, and also directed the Captains of several o her sealing vessels of his in the same waters to afford them any supplies and facilities which they may desire, all free of any charge whatever.

Extravagances in Scotland.

The mania of extraordinary gifts is spreading amongst us. Within these few days, a most respectable citizen and man of business, an elder in one of the parish churches in this city, waited upon his minister, and intimated that he felt himself under the influence of the Spirit, and that, if it should come upon him in the church, he might be obliged to speak. The worthy clergyman told him that he could give countenance to no such extravagance, and that he must be under the necessity of preventing any interruption to the regular service. The elder replied, that in that case he conceived it would be his duty to resign his office, which he accordingly tendered, and which was accepted of, the clergyman observing that he would much rather receive his resignation than be under the painful necessity of expelling him from office.—*Edinburgh Paper.*

Doctor Chalmers.

From a Correspondent of the New York Observer, dated London, July 18, 1833.

I went yesterday to hear Dr. Chalmers, at the National Scotch Church, Regent Square, the same place where I first heard Mr. Irving, and from which Mr. Irving has been ejected. The church is deeply in debt, and Dr. Chalmers has been persuaded to come to London and preach three sermons for its benefit, one of which I heard yesterday, (Sunday;) another, which I did not hear, being out of town, was delivered yesterday week; and the third is appointed for Wednesday of this week. The Doctor seldom preaches in these days, being otherwise engaged in his University duties. It is therefore regarded as a great treat to that portion of the public who can get within the hearing of his voice, when he lifts it up from the pulpit. There has been indeed a great scrambling for a place in Regent Square Church, for the last two Sabbath mornings. The carriages of the nobility have crowded to that point, and some of the royal family have been there. The Doctor has a great name, and he can now pray, not only that people should "honor the king and obey magistrates," but that they should abstain from "meddling with those who are given to change," meaning that they should keep out of the bad company of Reformers. If therefore, he loses any thing with this class by the expression of such respectful regards, he gains something among those who desire the stability of old institutions. All, of every class, crowd to hear him. I heard it said even, that the king himself might be expected, if he could get there without being observed. Whether he actually did come, I am not able to say. His prime minister was there, and others of the cabinet. And as it is understood that the Doctor is going to establish establishments, day after to-morrow, I imagine that curiosity will give him an audience of all sorts. Dr. Chalmers, you know, is the great champion for the union of church and state.

The Doctor's text yesterday was Rev. xxii. 11—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The sermon was a compendium of the Doctor's first volume of the *bridgewater treatises*, just published here, and will doubtless soon appear with you. More especially did the sermon embody the doctrine of the second and third chapters, viz.: II. *On the inherent pleasure of the virtuous, and the misery of the vicious affections.* III. *The power and operation of habit.*

The Doctor's sermon was an orthodox lecture on moral philosophy. The scope of it lies in this circle: Vice produces misery; virtue, happiness; confirmed vice makes hell; confirmed virtue, heaven. "Character," he said, "will be its own executioner, or its own reward, according as it is vicious, or virtuous." "As the childhood and youth of a man's life are the fitting for his manhood and riper years, so his character formed in time will be his fitting for eternity." The legitimate sequences of virtue and vice, according to the known operation of the laws of moral being, were set forth by the Doctor in lucid and eloquent terms. Indeed, I must say, that the main argument was as sound and as good a lecture for a chair of moral philosophy, as could be expected from any man, even of Dr. Chalmers' acknowledged and gigantic powers.

A lecturer on morals strictly has nothing to do with the special economy and extraordinary provisions of Christianity. I mean, that morals and the natural sequences of virtue and vice would be exactly the same, if Christianity had never been introduced. Independent of Christianity, therefore, Dr. Chalmers' lecture of yesterday, as I conceive, was perfectly orthodox; nor can it be called a heresy against Christianity, unless some of his hearers, (which I verily fear was the fact with the majority) might have been left to infer, that the way to heaven is opened by human virtue, and not by atoning blood; and that all, who are commonly allowed to be good in society, are candidates for heaven, and will certainly go there by moral necessity, while the vicious will be excluded by the same law.

If Dr. Chalmers had said to his hearers: "Although I stand here in a Christian pulpit, and take my text from the Bible, I do not profess on the present occasion to meddle with Christianity, but merely to deliver a lecture on the philosophy of morals, entirely irrespective of Christianity and all its provision"—he would in my judgment, have defined the task he actually fulfiled, and thus might have saved his audience from going away under the impression and presumption, that they had been listening to something appertaining to the peculiar economy of Christianity. As a lecture of this sort and of such pretensions, the discourse was by no means objectionable; it was admirable, it was eloquent, it was sound. But as comprehending, or even indicating any one of the peculiar elements of the Gospel, I do not understand it.

From Blackwood's Magazine for August.

The Water-Lily.

BY MRS. HEMANS.

——The W-aterLilies, that are serene in the calm clear water, but no less serene among the black and scowling waves.—*Lights and Shadows of Scottish Life.*

Oh! beautiful thou art,
Thou sculpture-like and stately River Queen!
Crowning the depths, as with the light serene
Of a pure heart.

Bright Lily of the wave!
Rising in fearless grace with every swell,
Thou seems't as if a spirit meekly brave
Dwelt in thy cell:

Lifting alike thy head
Of placid beauty, feminine yet free,
Whether with foam or pictured azure spread
The waters be.

What is like thee, fair flower,
The gentle and the firm! thus bearing up
To the blue sky that alabaster cup,
As to the shower!

Oh! Love is most like thee,
The Love of Woman; quivering to the blast
Through every nerve, yet rooted deep and fast,
'Midst Life's dark sea.

And Faith—oh! is not Faith
Like thee, too, Lily! springing into light,
Still buoyantly above the billow's might,
Through the storm's breath!

Yes, linked with such high thoughts,
Flower, let thine image in my bosom lie!
Till something there of its own purity
And peace be wrought:

Something yet more divine
Than the clear, pearly, virgin lustre shed
Forth from thy breast upon the river's bed,
As from a shrine.

The Crescent.

It seems to be a prevalent opinion, especially with juvenile declaimers, and to some extent with those who might know better, that the crescent is the proper symbol of the Mohammedan religion. "The crescent and the cross" has become a favorite antithesis. This notion is entirely erroneous. The Moslems of Arabia, Persia, Tartary, and India know nothing of this ensign, and *the crescent of the prophet*, which, we are sometimes told, led the way of the victorious caliphs into Syria and Egypt, is a mere historical chimera. The crescent has for ages been the device of the city of Byzantium, and was retained by the Turks when they became masters of that great metropolis. As the Turks were for many centuries the only Mohammedan people known in Europe, further than by vague report, Turk and Mussulman were vulgarly supposed to be synonymous; a circumstance which readily accounts for the mistake in question.—*S. S. Journal.*

From the Mother's Magazine.

Tight Lacing.

It is not the lightest part of the mother's duty to superintend the physical welfare of her offspring. The complicated and wonderful clay temple, rendered so precious as the shrine of an undying spirit, is worthy of strict guardianship. The mother, appointed to watch its construction, to aid the harmony of its architecture, to rejoice in its symmetry, who perceives daily how much the mind is affected by the circumstance of its lodgement, should cherish and prize the *mortal for the sake of the immortal.*

Does she attach value to the gems of intellect? Let her see that the casket which contains them be not carelessly disarranged or broken. Does she pray for the welfare of the soul? Let her seek the good of its companion, who walks with it to the very gate of the grave, and returns to its embrace on the morning of the resurrection.

But a single modification of this extensive subject is at present contemplated. Yet, as it effects the health and life of our daughters, it ought not to be regarded with indifference by their mental guardians. The injuries arising from compression of the vitals parts are too numerous to be here recounted. Multiplied forms of obstructed circulation, nervous disease, and organic affection, are in their train. A physician, eminently skillful in the melancholy science of insanity, asserts that tight lacing is a prolific source of mental derangement. Another medical gentleman, who has been led by philanthropy to investigate this point, assures the public that *thousands die annually* from the severe discipline of busk and corset. The frightful internal ravages thus produced, have been too often illustrated by dissection to admit of a doubt.

Habits of tight lacing are the more dangerous, because no one will acknowledge them. Those evils that shun the light, and shelter themselves in subterfuges, are ever the most difficult to remedy. A great part of that energy which might tend to their reform is wasted in hunting them from their hiding places. Has any young lady been known to acknowledge that she was destroying herself, that she was even uncomfortable from tight lacing? Yet the suppressed sigh, the labored respiration, the suffused countenance, the constrained movement, confess what the lips deny. Pulmonary and spinal diseases, lunacy and the grave, reveal the rest.

But is it possible, that in these days of improved and diffused education any young female can stake the well being of her mind, and the duration of her existence upon a circumstance of dress? Can she impede the functions of these mysterious agents, which the Almighty has got in motion, and make her shortened life a living death? Can she throw a blinding illusion over those who would save her, and like the Spartan culprit conceal the destroyer that feeds upon her heart's blood? *We know that it is so!* And who that has tested the omnipotence of fashion, will doubt? This is not the only sacrifice of health she imposes. But it is a prominent one, and let mothers look to it. Let them not be satisfied with *testimony* when *demonstration* is in their power. Let them possess themselves of the rudiments of anatomy. Let them at least be fully aware of the danger of stricture in the region of the lungs and heart, especially during their period of development.

Yet let them not linger till morbid habits have acquired strength. The ministry is among the elements of character. Let them teach even over the cradle, that "this body is the temple of the Holy Ghost." Let them *early* root from the minds of their daughters, that frivolous and mad principle that the healthful action of their minds, and the perfect use of the organs through which it speaks are secondary to the vanities of dress. If they have received from the great Creator, the gift of a "sound mind and a sound body," instruct them that they are to account for both. If they deliberately permit sin to enslave the one, or fashion to maim the other, how shall they answer it to their Judge?

And how shall the mother answer it, who when the soul was put into her hand as a waxen tablet, suffered folly to deepen its impressions there, and vanity to trace its thousand likenesses, and fashion to puff off her feverish breath on the lines that virtue had written, until what might have been polished for heaven, was sullied and melted away. L. H. S.

Hartford, Conn.

Woman's Influence.

We have strong doubts, whether the importance of the education of women is sufficiently understood or appreciated among us. Certainly it is not sufficiently considered. Did we reflect more upon the influence they exert upon the whole system of society, there would be more sensitiveness upon this subject, and more active interest expressed with regard to its details. It is probable, did we view the thing aright, that, far from holding it an unsatisfactory or inglorious occupation in any one, to develop and direct the female mind in early years, we should esteem it an employment worthy of our best powers, and as satisfactory as it is important. We have great faith in the inclination of the tree from the bending of the twig.—Then look at the issue. View the subject, not in a microscopic way, but in its vast bearings. In the formation of the social frame, what constituent so important as the influence,—the mind of woman! She gives to the life of man its moral tone. How much of our life is passed with her,—how much in trying to please her,—and how much are our habits and feelings formed and graduated by her connexion with us in every stage of existence! In making her, therefore,—in educating her,—we make and educate ourselves. It must be confessed, that as a mass, we are the clay, after all; and that woman moulds us pretty much as she wills. The relations of lover and husband, if considered a moment, will suggest the truth of our sentiments upon this subject. In one case, the influence of the female is unrivalled; and in the other, if not always so unquestionable, is still uniform enough, to be called a primary power. Every one who has circulated in society, knows this influence extends to its customs and its tone of conversation, and to what is called its general character;—and over the literature of the land, it may be traced by a certain, though perhaps curious and erratic progress. In short, as a principle, affecting the whole social organization, nothing can take precedence of the influence of woman.

Her education, therefore, should look to the great duties to which she is destined,—to the important situations which she is to occupy in society. She should be educated as one, who is hereafter to sustain the relation of a mother;—one who is to educate future sons for the republic. An English writer has somewhere said, that the English principle was to educate women in order to marry, and the English practice to give them such an education as would totally unfit them for being good wives, were not the good influence of nature stronger than the evil one of art;—meaning, we presume, that their being excellent helpmates happened to them much after the manner of Dogberry's reading and writing.

Now, though there may be something of caricature in this, still there is a vein of truth running through it;—and in our own country how much might be said and done in relation to female education, as a matter intimately connected with the future welfare of the whole land! How much might yet be done to set utility in advance of accomplishment, to cultivate the region of the heart, as well as that of the intellect, and to fit the whole woman for her own coming years, as well as for the influence she is to exert over those of the many with whom she will be associated!

Summary.

Competency of a Witness.—Municipal Court, Aug. 21, 1833. Thomas O. H. P. Burnham was offered by the government in the case of the Commonwealth, vs. Lewis Bruce. Park, for the prisoner, having been informed that the witness did not believe in the existence of a God, objected to his being sworn *in chief*. The witness is sworn to make true answers.—Judge, to witness: 'Do you believe in the existence of a God?' Answer: 'How can I believe, if I do not know?' Judge: 'Do you feel under a religious obligation to speak the truth?' Answer: "I feel obliged to speak the truth.' 'Do you feel under an obligation to Almighty God, to speak the truth?' Answer: 'How can I feel an obligation to one whom I do not know to exist?

The witness was set aside by the Judge as not competent to be sworn.—*Transcript.*

The Difference.—Mr. Forest, the American Tragedian, has amassed a fortune, it is said, of $100,000 by his profession, and he is yet a young man.

This is all very well, in the estimation of some wise political economists, who nevertheless raise a hue and cry about priestcraft, bankruptcy, and ruin, because here and there a devoted clergyman receives a competent support. To amuse and pollute community, deserves a rich reward; but he who instructs the minds, and improves the hearts of his fellow citizens, is deserving of only kicks and reproaches. Who can doubt the truth of this?

How they do in Mexico.—The police of the city of Mexico send around tumbrels to collect the drunkards who are to be found stretched out in the streets. The Indians who are treated like dead bodies, are carried to the principal guard house. In the morning an iron ring is put round their ankles, and they are made to clean the streets for three days.'—*Humboldt's New Spain.*

Factory Libraries.—We are informed that the females in the manufacturing establishment in this town, are making arrangements for a public Library, for the use of themselves and their successors. It is a noble undertaking, and deserving the highest praise. We would not convert our Factory girls, or other girls into blue stockings; but we would have them convinced of the fact that they have minds capable of progressive improvement and high enjoyment. It is hoped the time will come, and soon, when a Library of well chosen, useful, and entertaining books, shall be considered an indispensable appendage to every manufacturing establishment in the country. And we trust the females of the establishment will have the distinguished credit of setting an example so worthy of imitation.—*Exeter News Letter.*

Extraordinary Expedition.—A merchant of Manchester wanted 1500 pieces of printed calico of a particular description, printed in three colors, to send off the next day to America; not finding them at any of the warehouses, he went to Horpur Ley, to Mr. Lockett's who had nothing printed of the kind wanted; this was at five in the evening, and it was necessary to have the goods in Manchester the next day before one, to go by the rail road to Liverpool. Mr. Alsop who is at the head of Mr. Lockett's establishment, said he was willing to undertake the order at his own risk; he did so, the pieces were printed in three colors, dried, glazed, packed and sent off to Manchester by 12 o'clock, they reached Liverpool at 3, were put on board and the vessel sailed at five, just twenty-four hours after the order was given!

Slavery.—England is by no means the only soil in Europe, which gives liberty to the slave whose feet may touch it. Austria has carried her philanthropy to the utmost verge of her dominion. "Every slave (says the Austrian decree of the 5th of August, 1826,) which steps upon the Austrian soil, or even deck of an Austrian vessel, becomes free." The law of Prussia, too, so far back as 1784, enacted, "That so soon as any strangers who have slaves with them, or any subject of the Prussian Crown, who may purchase slaves in foreign lands and bring them into the country, shall fix their abode within it, slavery instantly ceases and terminated.

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
July 31, 1833. 3-3m

DOCT. LUKE MUNSELL, of Danville, Ky. and COREY & FAIRBANK, of Cincinnati, Ohio, Propose publishing by subscription,

A MAP OF THE
STATE OF KENTUCKY,

Reduced from Doct. L. Munsell's large six sheet map of 1818; corrected and improved by him, from authentic documents, up to this date.

THE size of the Map will be four feet and two inches long, from East to West; and three feet, two inches wide, from North to South. It will be an *accurately* reduced copy of the old Map of Kentucky, with the correction of such parts as were ascertained to be incorrect, and the addition of all the new counties, county-seats, roads, &c. which have been made since the year 1818: also, a correct delineation, *from actual survey*, of the newly acquired territory South-west of the Tennessee river.—In addition to a beautiful Vignette and Title, it will be embellished with Plans of the Cities of Louisville Lexington, and Maysville, and the town of Frankfort; also, profiles of the Lexington and Ohio Rail-Road, and the Louisville and Portland Canal and Locks; a View of the State-house at Frankfort; a comparative View of the lengths and navigable distances of Rivers; and various Statistical Tables. It will also exhibit the Congressional Districts as at present arranged.

After having carefully examined the manuscript copy (which has been prepared for the Engraver,) the following individuals have given their testimonials to the accuracy and execution of the work.

Lexington, Aug. 20th, 1833.

We have examined a Map of Kentucky reduced from the large one of Dr. Munsell, and proposed for publication by him and Corey & Fairbank of Cincinnati; and consider it as embodying all the value of the original with much additional information.

C. W. SHORT, M. D. B. W. DUDLEY, M. D.
L. P. YANDELL, M. D. B. O PEERS,
CHAS. CALDWELL, M. D. R. WICKLIFFE.

We have examined the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and have no hesitation in recommending it as one combining unusual topographical accuracy, with uncommon neatness of execution, and a considerable variety of interesting statistics.

JOHN C. YOUNG, *President of Centre College*
J. M. BUCHANAN, *Professor of Mathematics.*
Danville, August 15th, 1833.

I have examined the new edition of the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and I believe it to be a work of great accuracy and utility. Very respectfully, your humble servant. J. J. CRITTENDEN.

Frankfort, August 24th, 1833.

Frankfort, August 23d, 1833.

Sir—I have examined a manuscript copy of the Map of Kentucky, proposed to be published by Messrs Corey & Fairbank, and yourself, and am gratified to find that the public are about to be furnished with a work so correct in its delineation of the various water courses, counties, towns, &c within the State. The changes that have occurred in many counties, the formation of others, since the publication of your first Map, render a work like that proposed very desirable at this time. I hope you will be fully compensated by the patronage of a liberal public. JOHN BREATHITT.

L. Munsell, Esq.

Terms of Publication.

The Map will be published as soon as sufficient patronage shall have been secured to justify so expensive an undertaking. It will be executed in a neat and beautiful style, coloured, varnished, and mounted on rollers; and will be delivered to subscribers at $6 per copy, payable on delivery. No subscriber will be bound to take the Map, when published, unless it fully corresponds with the foregoing description.

August 28, 1833. 7-3w

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES,

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and Boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Handkerchiefs, Cobrain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also, Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c, &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, bilious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.